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NEW YORK STATE TEMPERANCE CONVENTION.

This Convention was held at Utica, Nov. 20. From the debates upon a resolution "That this Convention regard the traffic in ardent spirit, as an immorality which ought to be abandoned throughout the world," the extracts following are made. They are somewhat lengthy, but the momentous consequences involved in the truth or error of the arguments, will secure them, we hope, an attentive reading.

Alvan Stewart, Esq. of Utica, in concluding, said: Is not the traffic in ardent spirit immoral? Sir, the statistics of intemperance prove its immorality. Every grade of depravity is its result. The corps of drunkards, with their staggering gait, and their faces studded with carbuncles, (the jewels, Sir, of this traffic) are living witnesses of its immorality.

GERRIT SMITH, Esq. of Peterborough, spoke on the question. I could have hoped there is no person in this assembly, who doubts that the traffic is immoral. There may be some who doubt whether it is expedient for us to declare it. It is the business of the Legislature to keep up the two great armies—the drunkards, and the populi who are taking lessons of drunkenness in the school of temperate drinking. When their business ceases to do this, it will die. There will be no use for it. Is it not immoral for them to take from a man his money, and not return an equivalent? The dealer returns what he knows is not only useless, but immeasurably worse than useless. Is it said the dealer does not know the nature and effect of his business? Then he will not open his eyes to the light that is shed abroad every where around him. It is too late to talk of excusable ignorance, at least in our State. By his providence, God has called the rum-dealer to repent, with a voice so audible, that He will not hold him guiltless for refusing to hear and obey.

Parent! let me illustrate the immorality of this traffic, in a way that you can appreciate. Suppose the rum-dealer has caused your child to love rum, and fastened him to the bar of a grocery, with a devotion more servile than that of the Hebrew servant, who in token of slavish love for his master's house, had his ear bored to the door post. Would you say this was moral? Would you not rather, a thousand times, the slave dealer had caught him, and loaded him with chains, and bound him to the deepest and darkest mines, than that the rum-dealer had caught him? For the slave may still have a free and holy soul!

The rum-dealer is a supremely selfish being. Instances are known, where the wife and children of the drunkard have implored the trader not to sell the poison to the husband and father, and yet the unadorned heart of the rum-dealer is utterly unmoved by appeals which would melt the heart of any other parent on the rights and happiness of society.

Plundered! I have been, of my relative, and my property, I have a right to speak, and I will speak. To illustrate the baneful influence of this immoral business, I will mention an instance which came to my knowledge recently. A poor woman, (I know her well, and her children and her sorrows,) came to a dealer, begging him not to sell her husband and father, the liquor that sent him home either a fiend or a sot. What do you think was the bloodless, cold-hearted answer of this rum-seller? It was this, "If I do not sell it to him, others will!" She then went to the wife, and this nefarious traffic had hardened even the female heart. She replied, "I do not see as any thing can be done—perhaps you had better separate." This dealer and his wife are both members of the church, and they have often sat down together at the table, where they pledged their mutual sympathy and kindness and support. How can they think themselves Christians? I know if we pass this resolution, there are some dealers who will chafe and foam. But after a storm comes a calm, and in that calm peradventure may come repentance, and thus they may chafe themselves into cold water men. It is said that we ought not to denounce. It does not belong to cold water to denounce. It is the business of the RUM PARTY to denounce.—And well they ply it.

Adjourned till to-morrow morning.

Thursday, Nov. 22.
Convention opened with prayer by Rev John Sears, of the Baptist church, Mecklenburg, Tompkins Co. The debate on the Resolution was then resumed.

A. M. BEERS, Esq. of Utica, editor of the Baptist Register, who had commenced speaking the preceding evening, resumed the floor.

Mr. Beers said he was entitled to the floor. He was well known as a friend of temperance. In the remarks I am about to make, I should be sorry to have any one engaged in the traffic, think me friendly to it. I love the temperance cause, and therefore I am anxious that it should be supported by any vulnerable arguments. There has been too much of certain ultra-isms in this as in most other causes, which has done no good. Our cause does not need fallacious arguments or extravagant measures.

In regard to the subject before us, I find a difficulty. I cannot make out any difference between the intoxication produced by the strong drink of the ancients, and that produced by modern alcohol. The crime is the same, by whatever liquor it may be caused. If strong drink was tolerated as a matter of traffic by the law God gave to the Jews, I am not able to perceive the difference, nor discern why the traffic in alcohol should not be permitted here. We find a plain permission for the Jews to convert the heavy articles required in their sacrifices, into money, as more convenient of carriage, and when they reached Jerusalem, they might expect for any thing they chose, whether flesh, or bread, or wine, or strong drink. Mr. B. then read a portion of the Scripture, from Deut. xiv. 21—26, and said this objection had never been fairly met, nor did he believe it could be without sophistry.

Mr. Vanderbruyden, of Troy, said the temperance cause had developed the true method of enlightening mankind. He wished men to come forward and stand up on the plane of the world, and exhibit truth and error, side by side. He felt that this convention held, in a measure, the destinies of the temperance cause, and we ought to be solemnly affected with our responsibilities. There are men in the community engaged in this traffic, whose all is staked upon the negative of this resolution; they are men of standing, men of energy, who are not apt to fail in whatever they undertake, who are so entangled in this traffic that they are committed to it, and who see plainly that they must rise on the downfall of our cause, or they must go down themselves. I rejoice that the gentleman has brought out the head and front of the specious special pleas by which our cause is opposed. I trust that we may learn of our enemies—but let us never take advice from them in regard to the mode of operations. He hoped we should not go too fast in this matter.

Rev. Mr. PIERCE, of Boston, said—I owe it to the courtesy of a few friends, that I am permitted to address this convention. Coming from another State, I wish to express my assent to this resolution as a whole. I wish to say a word in reply to the objection urged by a gentleman on my left, (Mr. Beecher,) that cannot be an immorality which was tolerated in the laws which God revealed for the government of the Jews. The objection has been fairly put, and it ought to be fairly met. It is solved by a reference to the great principle which God has pursued in educating the human race, from its infancy. It is the principle of adapting his requirements to their capacity. So that what has been tolerated in one age, ceases to be in another, and even comes to be regarded as criminal in a third. In this educating mankind, step by step, the Creator has advanced the standard of virtue, as men become more capable of understanding its principles, and of appreciating its motives. In short, he has acted upon the noble motto of your State—EXCELSIOR—continually exciting and requiring us to aim higher—more and more, in the standard of moral action.

Anciently, polygamy was allowed. And a man could give his wife a writing of divorce, and put her away, without giving any reason, or only a capricious one. And we have on the highest authority, the ground of this toleration—"Because of the hardness of their hearts." It was in consideration of the infant state of society, and the little progress that had been made, developing the true principles of morals, and their application to the details of human conduct. In those days, too, men were allowed to traffic in strong drink, and doubtless for a similar reason. But now we are required to come under a higher law. It is found in the principle expressed by Paul to the jailer, "Do thyself no harm." And in the command of our Lord Jesus Christ, "All things whatsoever ye would that men should do to you, do ye even so to them." It is now inconsistent with duty for any man to do harm, either to himself or his neighbor. And this is immoral, it is contrary to the grand statute law of heaven. The former dispensation may be considered as one of the lower rounds of that ladder which Jacob saw, reaching from earth to heaven, and on which the angels ascend and descend. In proportion as man rises on it, and becomes more like the angels of heaven, he becomes more prepared for purer principles, and a higher standard of duty.

Mr. P. asked the privilege, in this convention, of making one personal reference. Last summer, he had the good fortune, for such he esteemed it, to attend a temperance meeting at Saratoga, where he was called upon to express his views. These were reported, in some sense erroneously, and the report had drawn upon the humble individual now speaking, no inconsiderable degree of odium. He had been represented as saying, that the maker and vender of ardent spirit was responsible for all the consequences of their traffic. He believed they were responsible for a great deal, but the buyer and consumer had his responsibility too. It should be divided among them all.

In pronouncing this traffic immoral, he meant to be understood that it is inconsistent with that moral law which God has given to every man, for the guidance of his moral conduct. He knew there was a plea of ignorance in the case. And he had admitted that it had weight, since we are told that God winked at the times of prevailing ignorance. They certainly are not so much to blame as those who do the same things with their eyes open. I have been told by men whose words were as good as their bond, that they feel no compunction of conscience in regard to this traffic. Men certainly do that with a quiet conscience, at one time, through ignorance, which they cannot do at another time. Paul, the apostle, tells us he *very thought he ought to do* things contrary to the name of Jesus of Nazareth. And once, when he was on trial, he declared that he had lived in all good conscience until this day. While, therefore, it may be true that men standing in the same blaze of light in which we stand, are guilty, those who remain in ignorance should be judged by a different rule, and are less criminal than the former. We are charged now with using hard words, when we call these men sinners, and pronounce their practices immoral. But, Sir, I do not pity all ignorance. Men are excusable for not knowing the truth, so far only as they have not had opportunity to acquire knowledge. I know there are men who willingly continue in ignorance. And I cannot pity such ignorance. I can illustrate their conduct by an incident. Two clergymen in England, a dissenter and a churchman, were riding together in a stage coach, and became engaged in an amicable debate on some theological point. At length one of them takes out his card, and writes on it in legible characters, the word TRUTH, and asked his companion if he saw it. He said, yes. Then taking a guinea from his pocket he placed it directly over the letters, and asked, "Do you see it now?" Sir, men can't always see the truth through the guinea. And what we want is, to dispel all the media, which prevent the free radiation of truth throughout the world. This we do by disseminating information abroad. Let truth be circulated—let your four millions of temperance papers be multiplied to 14,000,000, and more, till men cannot help seeing the nature of this traffic. Increase the light upon them, till, like Paul, they shall be struck blind by the heavenly vision.

I am ready to take the ground of this resolution, and to maintain it with all the little energy God has given me. It is morally wrong, an immorality, a sin. I will not pretend to describe the evils which grow out of this traffic. Let it be done by every man's own imagination. Pardon me, Sir, it is not the work of imagination, but of sober open-eyed observation to see its horrors, and of plain history to describe them.

It is said we ought to be restrained from passing such a resolution, by respect for the feelings of those who are engaged in the traffic. But how can I respect the feelings or interest of the man who builds his pile of wealth on those treasures of society, which wealth can neither buy nor replace? Tender of their feelings, indeed! I am told that many gentlemen have made respectable fortunes in this traffic, and are highly respectable men, and we should be tender of their feelings. But have they so been tender of the feelings of others? When they in the midst of their wealth and power have taken my solitary little ewe lamb out of my bosom, may I not say to the butcher, "Thou art the man?" Sir, if I have not nerve enough to say this, may God take from me what he has given. If I am not bold enough to do his service, to meet the truth, let him dismiss me from his service, and put me in my place who are bold enough.

These before me have all heard of the Minotaur, the fabied monster of Crete, who used to seize men and women, and drag their bodies to his cave, that he might eat on their flesh. Suppose, now Mr. President, this monster should come and take a beloved child, your child, my venerable friend, in your white hair, him to whom you look for support in the going down of your sun. Will not the neighbors go out with the power of the country, to rescue the victim? You would go after him to the centre of the earth. And now shall we be told that we must stand at the door of the cave, and gently ring the bell, and tremblingly ask the imp who comes to the door, "Is your master at home?" and beg that he will please to set a time, for a gentleman, whose child he has taken, to call and ask an explanation?

Sir, I too am a father, and I cannot trim and square my words, and use set phraseology, to avoid giving offence. Sir, I expect to give offence in promoting temperance, and that offence will ripen into enmity. If he who wishes to labor in the cause of temperance faithfully, is a clergyman, they will alienate his friends, perhaps reduce his salary, or even remove him from his place. If he is a layman, they will depreciate his character, and show that there is yet vengeance in the worm of the still.

But shall I yield or be alarmed at this? No, gentlemen, you have already done what you could.—You have taken my first-born son, and beguiled him into your shop in my neighborhood, and taught him to love the poison, until my child was brought home at night and thrown upon my entry floor. And am I to stand and parley with the authors of all this misery? No, Sir, it is war, war to the knife, with the unholy traffic. Here is my son. Would to God you had met him on the side-walk, and buried your dagger in his bosom, and hung his bleeding corpse into my house. Then the law could have intervened to stop the course of blood. Had you taken him into your dreary vault of rum, and bound him fast to the floor, and forced the liquor down his throat, and sat like a nightmare on his bosom, gloating over the convulsions of youth and beauty, I could have thanked you; even though I might have heard his groans, and could not help him till he had died in your hands. For, then, he would have gone up with clean hands, to witness before God against his murderer. But now you have broken his will, you have debased his soul, and defaced the image of God in him—and what can you do more? Will you traduce your wife and daughter? You have already broken their hearts, and perhaps laid them in the grave. And must I model my phrases with the technical nicety of a special plea? I cannot do it.

This traffic has been compared to the slave trade. And well the comparison holds. In times past, there have been good men who bought and sold slaves. And by the principle I laid down, we still hold them in respect, because they did not understand the subject. I once saw a slave bought and sold out of pure humanity, to save her from what she dreaded worse than death, being sold to Georgia. And I could not condemn the individual who did it, as a slave dealer, although he was so far engaged in the slave trade. But who thinks of these exceptions, when speaking of the slave trade, or thinks himself obliged to qualify his terms towards kidnappers, for fear of wounding such an individual? No, Sir, we look at the character of the business, the objects, the results.—And so we treat the traffic in ardent spirit. I wish, therefore, to be recorded as in the affirmative of the resolution before you.

Mr. DELAVAN, of Albany, said—I am entirely unaccustomed to public speaking; yet I dare not let this important question pass without a word. The situation in which I am placed, the facilities for gathering up intelligence, and of ascertaining the public sentiment, put it in my power to convey to this assembly something of the spirit of the temperance reformation. And I am enabled to say, that a deep feeling of the immoral tendency of the spirit trade, is settling upon the public mind. This business is rapidly coming to be regarded as a monopoly, a horrible monopoly, to destroy mankind, both body and soul. In any other business—any other employment, would this monopoly be permitted? Who made the 300,000 drunkards, that now defile and disgrace our country? Who caused the death of the 30,000 sots who have died in the U. S. within the past year? Where does this responsibility rest? It must be somewhere. It can be nowhere else than upon the dealers in ardent spirit.

Sir, I am deeply convinced that the evils of intemperance can never cease, nor will our blessed redemption ever triumph, until this monopoly can be declared *iniquitous*. Yes, Sir, till the virtuous in society shall unite in pronouncing the man who attempts to accumulate wealth by dealing out poison and death to his neighbors, as *iniquitous*.

Rev. Mr. DONALD, of Albany co., said he had listened with great attention to the debate—particularly to the gentleman who had gone back to the ceremonial law to find principles of action under the gospel. And I think, that in general, he has been well answered. There is, doubtless, a gradation in the divine requirements in different ages of the world.—But I should be sorry to have it go out as if we had sanctioned an imputation against the Bible as sanctioning drunkenness. The fact is, the Bible everywhere strongly condemns drunkenness, and says we are to give wine to him that is feeble and of a heavy heart. On the question before us, I confess I have changed my mind. I was in the national convention, and when this resolution was first introduced, I was opposed to it. But in the course of the discussion, I became satisfied that it is an immorality, and that we ought by no means to shrink from the declaration.

Rev. Dr. DWIGHT, of Hamilton college, said he wished to make a few remarks, in reply to the difficulty that had been suggested by the gentleman who spoke first this morning. I am not quite satisfied with the explanation of my respected friend from Boston. I do not question that God has acted upon

the principle he laid down, of raising the standard of duty in proportion to the advancement of mankind, and has treated them very differently, under different degrees of enlightenment. But I am not satisfied with the application of the principle to explain the case before us. The case of divorce, which was allowed because of the hardness of their hearts, is not in point to this case. For we must bear in mind that marriage is a positive institution, and the mode of it entirely upon the will of the Creator. Whether it shall be the union of one man with one woman, depends upon the fact of the general equality of the sexes in point of numbers. Because he made one man and one woman, therefore he ordained that "a man shall leave his father and mother, and shall cleave unto his wife, (not wives,) and they *two* shall be one flesh." The supposition that the Bible has in any way countenanced polygamy, arises solely from our English translation. The Hebrew gives no support to it. And it is remarkable that no other version, in any language except our own, contains the error. And I cannot believe that the Maker of mankind ever allowed of drunkenness, in any circumstances. Still less, that he would permit and sanction it, in connection with the ordinances of the sanctuary. The truth is, that the difficulty has arisen from a change in the use of language, since the translation of the Bible was made. We now have a variety of alcoholic liquors, which go under the generic name of strong drink. It is the only species of liquor which we do call by that name. So that we naturally associate the idea of alcohol, with the term strong drink. But this is manifestly an error, when we find the term strong drink in the Bible, for the simple reason that alcohol was not known until 1200 years after Malachi wrote the last book in the Old Testament. What we render "strong drink," is not two Hebrew words, an adjective and a noun, but one word, "sychar." The Hebrews had two kinds of drink, wine and sychar,—the sychar was a sweetened preparation of wine. Whether it was stronger or weaker than wine, we know not, but we know it was a safe and pleasant liquor, like wine, not hurtful unless taken to excess, and even beneficial if taken when necessary. Wine is, doubtless, useful if taken as Paul directed his son Timothy to take it—a little, for his often infirmities. And because we, in English, happen not to have any single word to express "sychar," our translators employed the compound phrase "strong drink." And now, as we are only acquainted with another kind of strong drink, (which is strong with a vengeance,) this permission to the Jews is alleged as a sanction to the use and traffic in ardent spirit. But you will see that a traffic in wine and sweetened liquor, affords no sanction to the trade in distilled liquor, an article of entirely a different nature.

There is another point on which I must beg leave to differ with my friend from Massachusetts. Paul never thought, after his conversion, that he was excused, either by his ignorance, or by his conscientiousness, in persecuting the church of God. On the contrary, he speaks of himself as having been a murderer; and tells us it was only by a wonder of mercy that he never could have been extended to one so vile. He never thought to excuse himself by pleading ignorance as an apology. He only intimates that, being ignorant, he was in some respects less guilty, than if he had done the same things with a full knowledge of the truth of the gospel.

Besides, I maintain that even the plea of ignorance will not hold in the case of the dealer in ardent spirit. In this country, at any rate, if any man is ignorant of the nature and effects of this business, he is *very* ignorant. Setting aside all that is done by the press to enlighten the public mind—even if a man cannot read, the effects are before his eyes; and no man, who is able to connect causes with consequences, can fail to see that the traffic in liquor, furnishes the means of all this evil. When a man, knowing that his neighbor has a vile lust, and that he is the slave of that lust, and that if indulged, it will destroy him, when such a man, for the sake of a little money, appeals to that lust, and excites it, and supplies it, shall he shelter himself under the pretence of ignorance? No, Sir, he is not ignorant, nor is he innocent.

And shall we be afraid to say the truth? Sir, it is time to come forward and speak out, let it cut where it will. Whether the dealer in ardent spirit be rich or poor, honored or despised, respectable or base, he is seducing his neighbor, by inflaming his vile lust. And I hope a healthy public opinion will ere long brand with infamy every man who will do this. I, for one, am ready to go forward to any length consistent with truth, in this cause.

Where are we, Sir? In the house of God—that God who said, "Thou shalt not kill." I, for one, remember that I am soon going to meet him face to face, and give an account for my vote on this question. I wish to record it in reference to, and preparation for that interview. Let us consider for a moment, what will be the decisions of that day. Will it then be a questionable matter whether the traffic in ardent spirit is an immorality? When the 300,000 drunkards of this nation shall be called to their account, and shall testify there against those who sold them the means of their destruction, all doubt will be at an end.

Rev. G. W. BETHUNE, of Utica, said he had been listening to hear from more able speakers, the grounds on which he should give his own vote in the affirmative of this question. The resolution declares that the traffic in ardent spirit is immorality. We do not suppose that our fathers sinned in drinking ardent spirit, because they thought the use necessary for men in health. Nor that dealers sinned in furnishing it to them. They were doubtless in error, but we do not undertake to say that they were guilty of sin. But now, every man who signs the temperance pledge, has virtually testified, that he believes the traffic wrong. It is said we ought not to pass such a declaration as this, but ought to occupy ourselves in diffusing information on the subject. What subject? All the information we can diffuse goes directly to this point to show the immorality of the traffic. For instance, suppose we say that the traffic impedes temperance reformation. Is it not immoral to hinder such a work? This resolution does not say it is wrong always, nor that in some future time it will not be right. I cannot go so far as some do, I cannot look into a man's heart, and say how far he is willfully blind. Nor can I say that in this country there can be no man unenlightened respecting this business. But I see not why we should not pass this resolution. And if any do not approve it, if they wish to prove the traffic to be right, the press is open to them, and logic waits to supply all her arts for their defence.

Rev. DOLPHUS SKINNER, of Utica, said the arguments appeared to be all on one side. He rejoiced in hearing the multitude of arguments adduced against the traffic, and in witnessing the depth of

feeling that seemed to pervade the assembly. He believed the temperance cause the cause of God, a work which He looks down upon with pleasure. But he wished to have the arguments heard on both sides, and to have them all presented with their fullest force.

No one can doubt that the traffic in ardent spirit is a *productive* of immorality in various ways. But it is questionable, in my mind, whether it is expedient for this large and respectable convention to pass a formal resolution to this effect. Such a resolution will affect many respectable men, who may be already members of the temperance society, or who may be within a single step of becoming such. But they will be prevented by such a vote. Suppose there was a man of good character, who did not believe the Christian religion, and any one of us wished to bring him into a Christian society.—Should we begin by denouncing him, in harsh terms, as an infidel? Should we not rather try persuasion? I am fearful, that if we should pass this vote, it would alienate many of those who are now laboring on the question whether to join the temperance society or not. And besides, I cannot see any necessity for such a resolution. One gentleman has argued that the pledge itself involves as much as this. If so, the pledge is already sufficient. If it is not, then what right have we to add to it?

I should place very little reliance on any conformity to temperance principles, that was *coerced* by such a vote as this. Man is a moral and accountable being, and his virtue rises in proportion to the freedom with which he acts and the temptation he resists. External conformity is not virtue, and I think we ought to rely on persuasion rather than denunciation.

Such a vote would be a serious injury also to our public houses. These are indispensable for the accommodation of travellers, and every man almost is a traveller, more or less. And it is well known they are kept in operation all over the country, by a small profit on this sale. Ought there not to be some indemnification of those who are thus engaged, if we thus seek to cut off their means of support?

I wish it distinctly understood, that I am not an advocate for this traffic. I admit fully, that it tends to immorality. I am not personally interested in any way, in the question. I concur with the views which have been expressed, of the tendency of the sale of ardent spirits. But if there are individuals, as intimated by the gentleman from Massachusetts, who are not conscious of any wrong in the traffic, would it not be better to take means for enlightening their understandings, before we denounce their characters?

REV. JOSEPH WOLFE.

The latest intelligence from Mr. Wolfe is in letters from himself dated at Hyderabad, in June, and published in the Calcutta papers. We find several in the Philanthropist, from which we copy the following illustrations of the state of his mind.—*Boston Recorder*.

"I said to the people of Caboul that young Napoleon would be the Anti-Christ, but stated it to be my private opinion."

"In the year 1828, when I left with my wife, the city of Cairo, for Jerusalem, one night when sitting in our tent, and the Arabs near the fire, one of them, Haj Ali by name, was talking. Whilst he was talking, a horrid voice came out of him, it was like the voice of the tormented spirits in hell. I asked the Arabs, 'What is this?' 'Arabs,'—'The Devil!' My wife trembled all over. One of the Arabs said to the Devil, 'in the name of Mohammed, the prophet of God, be silent!'

Devil.—'I don't know Mohammed. Mohammed is a pig.'

Myself (to the Devil).—'In the name of Jesus, be silent!'

Devil.—'Who is near me? Is Elijah near me?'

Myself.—'In the name of Jesus be silent!' and the Devil was silent.

The same circumstance happened again the second night, and I silenced him again with the name of Jesus; but as we observed that the Arab was a great blasphemer and a profane, I made no use of the name of Jesus the third night; but Ahmed, a Bedouin, who became through this circumstance a believer, made use of the name of Jesus, and the devil was silenced."

"When arriving at Malta, for the fifth time, in the Lazaretto from Macedonia, my mind was very much cast down, for a horrid hypocrite had imposed upon me. I walked about in my room and said, 'I am afraid my whole trial of converting the Jews is in vain!' when suddenly my room was transfigured, and I believed I was in New Jerusalem. Jesus Christ, surrounded by Abraham, Isaac, and Jacob, and the Apostles, walked about in the street! Paul with a crown upon his head, turned to me and said (if I remember well) these words: 'Now it is otherwise, you have not such a beautiful crown as myself, but still you have a crown?' The daughters of Jerusalem were devoutly looking out of the windows, saying, when Christ approached, 'Now he has his tabernacle with men!' Some of the saints were looking about and said, 'Who are these ships coming from a distance, as the doves to their windows?' The others replied, 'These are the ships of England!' and the visions disappeared."

BIBLE ASSOCIATIONS AMONG SLAVES.

The following very interesting extracts are from a letter of Mr. Thomson, Agent of the British and Foreign Bible Society, to the Directors, dated at Antigua, July 1. 1833.

I informed you last year, that twenty Associations had been formed. During the present time, nearly all these have been visited; and an additional number have been added to them of the same amount: thus making the whole number of Bible Associations in this island forty. Nearly all the subscribers and collectors in the Country Associations are slaves! Our establishments are scattered all over the island, and embrace about one fourth of all the estates here.

A great many of the slaves in this island can read, as schools are numerous all over the island: nevertheless, the major part, as might be expected, are not able to read as yet. Whilst, in our discourses or speeches at these meetings, we urge those who can read, to get the Scriptures forthwith, and to read them, we also urge on those who cannot read, the duty of learning to read without delay; and in the mean time, we tell them to procure a Bible or a Testament, that it may be an inducement to them to learn quickly, and that their book may be ready for them as soon as they are able to use it. We have seen some pleasing instances of a compliance, on the part of the slaves, with our advice in this matter. Of the meetings generally, I may say, that we have

felt greatly encouraged by the attention of the negroes, and by their ready entering into our plans. In holding our meeting one evening, on one of the largest and finest estates of the island, we found ourselves assembled in a house belonging to one of the slaves on the same estate. This house he had built for his own use, and it was one of the largest and best built negro houses I had seen in the island. After he had finished it, it was, on different occasions, used by his permission, for preaching in, and for a Sabbath School. This led him to reflect that his house might be used in a way that would prove more profitable than by dwelling in it himself. He has, therefore, resolved not to occupy this house himself; and he has, in effect, given it up entirely for religious purposes. In those days, I understood that the Emperor Alexander gave a large stone built house for the use of the Bible Society; but in the eyes of Him who sits over against the Treasury, this gift of the Emperor was much smaller than the gift of the slave Joe, who gave the house in question for these sacred purposes.

I must give you another anecdote of a slave in the island. Nancy Samuel, a young female slave in one of the estates here, having obtained a Bible, and being questioned as to what value she put upon it, said with some warmth of feeling, that were her liberty offered to her, on condition of parting with her Bible, she would not receive it, but would greatly prefer her Bible. This was a good choice, and reminds one of the election that Solomon made, and she was rewarded, too, somewhat in the same manner in which Solomon was; for, before many months had elapsed, she obtained her freedom, although she had not the slightest idea of that, when she expressed herself as above stated.

From the American Baptist Magazine.

BURMAH.

REV. MR. JUDSON'S JOURNAL.

Maulmein, April 12, 1833.
I left this, on the 18th of Jan'y, and returned on the 9th inst. The intervening time I have spent at Chumrah, three days journey up the Salween, where we had previously built a zayat, and rooms for the occasional residence of any of the mission, who might visit that place, which is our principal station among the Karens north of Maulmein. This visit to the Karens has not, like my former visits, been devoted to laboring among the people; but according to a determination made some time ago, to suffer nothing to interrupt the translation of the Old Testament, until it was done, I took my books with me and sat down to my studies, the same as if I had been in this place. I have, therefore, done but little for the poor people besides conducting daily evening worship, and the usual Lord's day worship, through interpreters. Eight only have been baptized and, at the same time, eight stand suspended, out of ninety one. A spirit of solid inquiry is extending through the whole wilderness, but no signs of a great change are yet visible. The boarding school for teaching them to read and write their own language, according to the elements given them by bro. Wade, has averaged about twelve, chiefly adults and young people, not small children. Several have learned to read, and left school to make way for others. The two most important students have been a couple of young men from Tavoy, whom bro. Mason sent up to learn to read, and become qualified to teach their countrymen in that province. They have come down with me, and will return to Tavoy by the first opportunity. The school is left under the superintendence of Miss Cummings, who has selected the Chumrah station, with the intention of devoting herself to the Karen people. Our two excellent assistants, Tan-nah and Pal-lah, also, are stationed there, to conduct worship, receive inquiring visitors, instruct the school, and prepare elementary works in the Karen language. Ko Myat-kyan also, and one or two others, are prosecuting their itinerant labors in these parts. Bro. Kincaid having left Rangoon for Ava, bro. and sister Bennett are about proceeding to Rangoon, for a time to supply the vacancy. Ko Thah pyoo also, the first Karen who embraced the Christian religion, and his wife, a poor Karen woman, whom we formerly supported on charity, having both accompanied bro. Boardman to Tavoy, and been instrumental, in the hand of God (though the man is uncommonly stupid and unamiable) of opening the way among the Karens in that quarter, have now returned to this place; and having learned to read and write their own language, are preparing to go to Rangoon, with a view to the numerous population of Karens in Burmah Proper, whence they both originally came.

Rev. Dr. Bolles.
EXTRACTS FROM CORRESPONDENTS.
Michigan Missionary Society.
Troy, Oakland co. M. T. Nov. 8, 1833.

Dear Bro. Going,—
The anniversary of our Mission Society was held at Troy, on the 24th of September. The occasion was one of peculiar interest, and a feeling was excited upon the subject of Domestic Missions which I think will, in a degree, be communicated to all our churches (it was during the session of our association,) a proposal was made to raise in one year \$500, by pledges of \$5 each, for the benefit of our society, and I think, from the spirit that was manifested upon the occasion, as well as at a meeting of the board since that period, the sum will be raised. At the meeting of the Board alluded to, besides paying several missionaries who had acted for a few months for us, \$25 was appropriated to Bro. Bronson. The report of these missionaries I do not send you, as there was nothing in them specially interesting. From bro. Benedict we have received no report, but presuming it was expected by the parent society that their missionaries in the Territory should report to us, we have written to him upon the subject. We have recommended bro. Bronson to locate at Dexter, a very interesting section of the county of Waukegan, and to visit regularly Whitmore and Wall lakes, at each of which places, there are large settlements, and an infant church. Bro. Bronson, we think, promises to be very useful as a missionary, and the board feel grateful for his appointment. With the bro. who have gone west we have as yet formed no acquaintance. There is now in the territory, a brother Loomis, acting as an agent under the patronage of the New York Convention, and a missionary from the same society settled at Monroe, of the name of Randall. Bro. Loomis is a "workman that needeth not to be ashamed," indefatigable and self-denying in his exertions. To these brethren we have likewise made an appropriation of \$25 each. The Board requested me to forward you the following:
Resolved,—That the exertions of the A. B. H. M. S. and New York Convention in favor of this rising territory, demand an expression of our warmest gratitude to the Great Head of the church, and our brethren of these institutions under him.

Yours sincerely,
JOHN BOOTH, Sec. M. B. D. M. S.

From the Military Tract, Illinois.

Manchester, Morgan co. Ill. Nov. 12, 1833.

Dear Bro. Going,—
This is now the fourth communication which I make to you to give you a concise account of my labors in the last quarter. The three first were attended with many difficulties, on account of affliction in my family, and particularly the third, which was a time of dreadful sickness, the cholera, in almost every settlement, was taking away some; moreover, I was met with unheard of opposition, so that in many places I could get no hearers, and in many other places I have preached to no more than a dozen hearers. This was occasioned by two causes, first, the anti-mission opposition, and secondly, the thinness of the settlements in the Military tract; in some places, I rode fifteen or sixteen miles without any inhabitants. The friends of the Redeemer are situated very scattering, in many places, so that but a few can be collected into a congregation, that they can be fed with the sincere milk of the word; but the good cause is evidently gaining ground; I feel much more encouragement than at the first. The Blue River Association held its first annual session on the fourth Sunday in October, and there were four more small churches added, and it was a time of much peace and harmony. I feel much encouraged when I look around and see such a host of young promising gifts rising up in our little association, who will soon enter the gospel field, and some of them, I trust, will make able ministers of the New Testament, and possess correct Baptist and scriptural principles: that a member of the church is as free to give of his earthly substance to the support of the gospel ministry as he is to pray and worship God in other ordinances, and ought not to be hindered or compelled by any authority whatever. These are the principles we hold forth to our hearers, and urge them to the faithful observance and obedience of all the laws of Christ.

Since my last communication to you, I have rode about 784 miles, preached 75 times, and baptized 9; received from the people in small presents in money and property, to the amount of \$11 75; spent for ferriages and horse-shoeing, &c. \$4 75, leaving a balance for the year, \$39 86; since the date of my commission, baptized 52; preached 264 times, and rode 2,037 miles; constituted three churches into an associated capacity, and organized one church; ordained one preacher and one deacon; visited a few sabbath schools, and lectured them, but have not succeeded in raising any benevolent societies; this cannot be done as yet, for I have found out by hard trying, I have not recovered from my lameness occasioned by a shot, so as to perform any manual labor, but feel resolved to do all I can for my Master Jesus, for he has done great things for me and my family; six out of eleven of my children have put on Christ by baptism. I have this evening received another commission from you, for which I feel grateful, and may the Great Head of the church bless the endeavors of the A. B. H. M. Society, so that much good may be done in the Valley of the Mississippi for the glory of God and the good of souls. I will try to comply with your request as far as practicable and give an account of my labors as heretofore. Pray for me.

As ever, yours most affectionately,

JACOB BOWER.

Potosi, (Washington co.) Mo. Nov. 4, 1833.
Bro. Going, Cor. Sec. A. B. H. M. Soc.
Yours under date of Oct. 10th, came duly to hand, by which I am informed of my re-appointment and salary for the coming year, which is a peculiar gratification to me, on account of its placing me in a situation to aid in building the Redeemer's cause more extensively.
Agreeably to your request, I have written to bro. Lewis Williams, and informed him of the contents of your letter, requesting him to report himself to you without delay.
I wish you to select the best religious paper of your city, and have it sent to me, as I wish to get information of the advancement of the cause of Christ, particularly among our denomination. I wish also to say a few things in behalf of bro. Tucker. I have discovered in the annual report of the A. B. Home Mission Society that it is stated brother Tucker did not accept his commission. The reason for which is, that from some cause or other, he never received your letter until the year was far advanced, in consequence of which, he made no report to your body. Brother Tucker is an excellent minister and an acceptable preacher, but his circumstances forbid his leaving home unless something is done for him, and again, much requires to be done in our country, and now seems to be the time to do it; public sentiment is now to be fixed, whether the Baptists shall rise, or again sink back to oblivion for years, we at present occupy at least an equal stand, with any other denomination in the bounds of my acquaintance. Our ministry is feeble, the minds of the people not brought to any system in regard to the few laborers now in the field, together with our young brethren having houses to build for public worship, makes the burden on the few that do contribute, considerable. We expect to put up a brick house in this place 25 by 45 feet, having already contracted for building the same.

From the above you will discover that our ministering brethren in going out to preach, neglect their families, and by staying at home, neglect the cause of God. It is very desirable neither should be neglected, but we look to our brethren of the East until we can get a system at home, forget us not. As the current flows now from the east we hope to see the day when it will return back again, for it is more blessed to give than to receive, and they that water shall be watered.
Respectfully yours in gospel bonds,
JAMES WILLIAMS.

From the Religious Herald.
REVIVAL IN RICHMOND.
It will doubtless be gratifying to our readers to hear that the Lord is carrying on the work of salvation in the congregations of the two Baptist churches of this city. A protracted meeting, attended by brethren Hyter, Fife, Jeter, and Coleman, was commenced on the 20th ultimo, and continued 12 days, during which time a most cheering display of Divine power and mercy was made. The two churches united together three times on each day, alternately at their respective houses of worship, and in this combination of effort was abundantly realized the declaration of the Psalmist, "behold how good and how pleasant it is for brethren to dwell together in unity." The ministering brethren labored with great faithfulness, not only in exposing the deformity of sin, and the danger of the sinner, but in commands and persuasion to believe in Christ. Particular pains was taken to exhibit simply and clearly the plan of salvation, and to bring inquirers to trust, not in themselves, but in the "Lamb of God that taketh away the sin of the world." It is worthy of remark, that those who have professed submission to the Gospel, have peculiarly distinct views of truth, and manifest strong desire to consecrate themselves to the glory of God. The Sabbath Schools have been specially blessed during this season of mercy. In the schools connected with the Second Church, the librarian, one teacher, and thirteen of the older scholars are rejoicing in the Redeemer.

During the progress of the meeting, it was determined that the two churches having united with so much oneness of feeling and effort for the salvation of sinners, should not be separated in the reception and baptism of members. Accordingly, on Friday, the Second Church was met at its place of worship, by the members of the other church, whilst a number related what the Lord had done for their souls.

This reciprocity of good feeling was kept the next day at the First Church, in the reception of those who united with that body. On Lord's day afternoon, in the presence of eight or ten thousand people, Elders Hinton and Taylor alternately immersed the happy converts, in the name of the adorable Trinity. Twenty-eight were baptized by elder Hinton, and twenty-four by elder Taylor. Between thirty and forty others profess faith in the Saviour, and numbers are yet seriously inquiring what they shall do to be saved.

In the Religious Narrator, there is published the Minutes of the Fourth Annual Meeting of the New Jersey Baptist Convention, which was held in November. The Report of the Board shows, that no little energy attends its operations; but a spirit of pious enterprise marks the whole. Wisdom as well as enterprise is manifested in actually placing their missionaries on a circuit for six months, giving to each five or six churches with whom to spend his whole time in preaching and visiting from house to house. Success has attended their labors for the year past, in every department of effort; as the following extract from the Report will show.

The foregoing abstract exhibits the amount of labor performed, and the results so far as known.—The effort has been equal to seven years and one month's exertion of one preacher. The addition to the visible kingdom of the Redeemer by baptism has been one hundred and five. The tract cause has been encouraged, and about thirty thousand pages of tracts have been distributed, carrying with them the glorious and important truths of the Gospel, and scattering the good seed of the kingdom, which under the blessing of God, is destined to bring in a harvest to His praise and glory. The Sabbath School enterprise has been sustained, and hundreds of the little ones who are soon to occupy the places of their fathers, and sustain and urge onward the cause of virtue and religion, have been trained in the fear, and nurture and admonition of the Lord. The Temperance reform has received, as it has deserved, special attention. Realizing that no greater hindrance to the progress of Divine truth could be formed than the use of ardent spirits, the Board instructed their missionaries to use every possible effort, to break down the evil, and establish the principle of entire abstinence wherever they labored. To this work they have attended, and every report upon the subject is of the most animating character. The enemy has been met, and if it cannot be said, that he has yet been destroyed, he has at least met with a most signal overthrow. His march which for years has been onward, over the best feelings and brightest prospects of our race, has been recently retrograde, and much of the ground he occupied has been garrisoned with the friends of virtue, who being surrounded with the ramparts of total abstinence, are impregnable to his future assaults. The good effected in this one cause is worth infinitely more than all the time, labor and money we have expended upon our whole enterprise. But this is not all. The grasp of Intemperance has not only been relaxed, but in very many instances all the fetters of Satan have been knocked off, and more than two hundred and fifty precious and immortal souls, have been brought into the liberty of the children of God, in the three years of our operations. Have we not reason then, to bless God, take courage and go forward? To enable us to do this, dear brethren, we need your hearty co-operation. A reference to the state of our Treasury will convince you of this truth. There was at our last annual meeting a balance in the Treasury of \$198 35; against which there were several unliquidated claims; when these were settled, the amount of balance was small. The contributions of the churches at that meeting amounted to \$801 18, of which \$42 were directed to be appropriated to Foreign Missions by the donors. This requisition was complied with, and we had perhaps about \$700 to sustain our missionary efforts for the year. The amount of labor performed has swallowed up this sum, and leaves us in debt \$171 18. The calls upon us for assistance, are as numerous and important as ever, and there are many other fields upon which we ought to enter immediately. We do not desire, nor do we mean to go beyond our resources, and if these be not increased, we shall, however unwillingly, have to withhold and decrease, rather than enlarge our efforts. But dare we do this? We hear the command, "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes;" and can we in the face of it, contract the place of our tent, and shorten our cords? It is for you, brethren, to answer. The Lord has given you abundance. He has crowned the year with plenty, and you have rejoiced in gathering that which he had sown before you. Oh then when He calls, when His cause demands, and when the destitute plead for the bread, and the benighted for the light of life, can you, will you withhold.

Elder James Whitsett, under date of near Nashville, Tenn. Sept. 17, 1833, writes thus to the editor of the C. O. S. :
The wilderness and solitary places are glad here. This is the fifth day of our meeting; 44 have been baptized at it. One church here has baptized 91, and another 51, since the commencement of the revival. The 91 are mostly whites. Brother Gayle is with us; he is a fine hand in harvest.
Altamare Association.—This association comprises 23 churches, [4 of which were received during the present session, having been recently constituted.] and 3044 members; 15 churches report an addition by baptism of 567 persons.
For the Christian Secretary.
TO SUNDAY SCHOOL TEACHERS AND PARENTS.
As many persons have occasion to select Sunday School Libraries, or make purchases of books for children in their own or other families, we would call their attention to the excellent, cheap, and very popular works of the American Sunday School Union. They can furnish a library for a school, which will contain 235 volumes, amounting to 28,305 pages, bound in fancy coloured leather backs and covers, with marble covers. These volumes contain 1500 steel, copperplate, and wood engravings and maps, illustrating the various subjects of which the books treat. The price of the complete set is \$41.
Besides this library, the Union have published 103 smaller books in paper covers, containing 2056 pages, with a large number of wood cuts. A complete set of these costs \$1 46. If bound, they would make about ten or twelve volumes of uniform size.
In the above are not included several volumes, which, on account of size, &c. are not placed in the regular series; such as the Bible Dictionary, Geography, Psalmody, Hymn Books, Biographical Dictionary, Union Questions, &c.
Nearly the whole of the books have been printed from stereotype plates, on good paper; many of them have been written expressly for the Union, and all have been examined and approved by the Committee of Publication, composed of an equal number of the Baptist, Presbyterian, Methodist, and Episcopal churches.
For the sum of \$42 46, the above 338 works can be procured by any Sunday School, and Sunday School Society, which will send a copy of its consti-

tution, a list of officers, and an annual report to the American Sunday School Union, and thus become an auxiliary. They can be procured on the same terms by any individual who is a member of the Society, purchasing for his own use or for gratuitous distribution. The terms for membership are for life \$30, or \$3 annually, in which case they also receive gratuitously a copy of the Sunday School Journal.

In view of these facts, we may inquire how many thousands of parents might place in their dwelling such a library; embracing matter adapted to all ages, from the youngest child that can read, to the parents and domestics of the household!

How many thousands and companies of youth might join and purchase a complete library for their amusement and instruction!

How many thousands sets should be required by Sunday schools, by common schools, by public schools, by apprentices' libraries, by men of property, for gratuitous distribution, by ministers and pious visitors of the poor and the rich, for the comfort and benefit of the families and individuals they go amongst.

Orders, with particular directions as to the mode of conveying the books, will meet with prompt attention if addressed to,
FREDERICK W. PORTER,
Corresponding Secretary,
American Sunday School Union,
No. 146 Chestnut Street, Philadelphia.

CHRISTIAN SECRETARY.

HARTFORD, DECEMBER 14, 1833.

AFRICAN POPULATION.

It must be gratifying to every philanthropist, that this much abused portion of our race, occupies, at the present time, a more than usual share of public attention. Since it can scarcely be doubted, that to bring their condition distinctly before the public mind, will be to ensure its amelioration.

But, indeed, the voice of Africa's woes, has long been heard with comparatively small effect. The story of her wrongs has prompted the sigh of compassion, or wrung the tear of sympathy, like the sigh of despair, and the tears shed over the graves of the departed, they have awakened but little effort to alleviate, or redress her sufferings. Her wound has been deemed incurable, and her cause too desperate to admit of substantial relief.

But, we trust a brighter day is beginning to dawn upon this ill-starred and despaired race. Too little we own, has yet been accomplished, in our country, to authorize much gratulation. It is the dawn of hope, rather than of fruition, which we now hail.

The hope presented, however, is one of glorious promise. If not greatly mistaken, we see in it the pledge, that the black man's tale of sufferings shall no more be hushed, until it be changed for the song of complete and final deliverance.

The accomplishment of this object, however, like every other work of importance, requires wisdom and prudence, no less than energy and perseverance.

The mental and moral elevation to the proper rank of intelligent beings of that portion of this people which may be freed from slavery, although, in itself, a great work, is yet by far the least difficult part of the duty that we owe to the colored race. The bonds of the slave constitute the grand obstacle to the improvement of his condition; and, indeed, present the most formidable barrier to the improvement of such as are free. But how is this obstacle to be removed? By what means shall we eradicate this stock, the prolific source of all the other evils under which the colored man groans? We do not now wish to agitate the question, whether much or little may and ought to be done for the Africans, which does not contemplate immediate and total abolition. For ourselves, we cannot find it in our heart to contend with any one, who is disposed, even but imperfectly to espouse the cause of the suffering. We would rather cheer him onward, with the hope, that if his heart, or his hand embrace too small a portion of the object, it will expand in the blest impulse. We suppose, however, there are very few individuals, not themselves slaveholders, who have become at all interested for the slave, that do not look forward to entire abolition as an ultimate object. We deem the question, which involves the propriety or impropriety of immediate and entire abolition, one of great moment. But we see no occasion for those, who honestly differ on this subject, to fall out by the way. Enough may be found to be done by all, without weakening the hands of each other by reiteration. Proceed in the work, and it will not be long ere all its genuine friends will be sufficiently united. Difficult as is the work, we have very little doubt of its ultimate success. It is the cause of mercy and righteousness, and must prevail. Still its progress may be greatly retarded, and its object be long postponed, by misconceived and rash measures on the part of its friends. No cause is too sacred to be wounded and baffled through the misconduct of those who espouse its interests.

It is not our design to point out particular faults, so much as to suggest a few observations applicable to the general subject.

We deem it of vital importance, that the principal means, by which the object sought must be accomplished, if accomplished at all, should be constantly borne in mind. This means may be expressed in a single word—*persuasion*.
If we except the small portion comprised within the District of Columbia, the evil for which we seek a remedy, is clearly not within the control of Congress. It is not in the power of the Legislature, respectively, the sole power of providing by law for their relief, while the friends of a radical change in the condition of the blacks, are to be found chiefly in the non slave holding districts. The ballot boxes, then, cannot be brought, at once, to bear directly upon the object. The first step, appears to be, to convince the people of the slave holding States, that justice and duty require them to abolish slavery. And if we can add to these motives, that of interest, of which there is very little room for doubt, so much the better. The object must be attained by *persuasion*. How important, then, does it become, that the means which we adopt, and the language we hold, be such as is suited to effect the object—to convince and persuade the now advocate and apologist of slavery of his error and wrong, and to bring him to those views of this subject, which equity and the law of love require! Manifestly, opprobrious epithets and reproaches, have very little tendency to persuade. Their legitimate and usual effect is to close up the mind against conviction, and to call forth every power to thwart the desired object. We are no friends of tame or feeble measures. But, to our apprehension, mildness is the proper adjunct of firmness and energy, rather than severity, or harshness.

We would also remark, the necessity of properly understanding and appreciating the character and views of those upon whom we wish to make an impression.

If we imagine our southern brethren to be a band of merciless slave drivers, without feeling, or conscience, we not only do them great injustice, but our own acts and style of address can hardly fail to be modified by these views, and hence, will be unsuitable and ineffective, if not injurious to the cause we would aid. We need to be aware that they are men, "subject to all passions as we are," possessing all the sympathies and properties common to our nature. And, however their views and feelings upon the subject of slavery are to be lamented, they are men deserving of respect and esteem as honorable and worthy members of the community; and not a few of them, as members of the Christian church. Nor are they cold hearted and fruitless Christians, having no regard for their slaves, but to wring from them the utmost amount of service possible. Masters and servants may often be seen side by side, at the altar of their common Lord. And it may probably be conceded, that the general treatment received by those in bondage, is as favorable as can be expected under such a system.

Of the correctness of these general views respecting our southern neighbors, we have no doubt. We here, repose much of our confidence in their value, and if we had to do with a body of mere land pirates, such, for instance, as those into whose hands the unfortunate missionaries to the West Indies appear to have fallen, we might well despair of any other means than that of brute force. But when we observe among our antagonists so many persons of high moral worth and piety, we approach them with cheerful expectation; for we are assured of finding them susceptible of the impressions which we wish to make. Whatever exceptions to these remarks may exist, it is to such persons, as we have now referred, that the eye of hope must be directed for relief to the suffering blacks. And we are persuaded, that when these men are brought to entertain the views and feelings in respect to slavery, which the subject merits, their weight in the community will ensure the desired object.

The only further suggestion, which we at this time would make, has respect to the importance of not resting our arguments upon debatable ground.

Where the supposed interest of our antagonist in argument is elicited against us, it is usually of but little avail to rely upon considerations, concerning which, several plausible things may be suggested in opposition to our conclusion. Now as to the abolition of slavery, we would rather base our argument upon the evils which have uniformly grown out of the relation, than to rely upon the abstract principle very commonly advanced, that slavery, under all circumstances, is from its nature a crime. Upon the latter question, even the best of men, in the slave holding States are usually prepared, with what seems to them, a sufficient answer. Why then stay to contend with them upon the very spot which they deem their strong hold, when by resorting to the evils of slavery, you approach them by a way where they have very little to rely upon as matter of defence. The discreet advocate of the temperance cause, at the present time, would suppose his labor but poorly directed in attempting to convince the "temperate drinker," that the use of ardent spirits by men in health, is in its nature a crime. He relies upon the more palpable and effective ground of argument, the evils growing out of such a practice. Here, it appears to us, is the point to which our efforts should be directed in respect to slavery. Let facts be collected, and brought to bear upon the conscience, by a candid and faithful exhibition of the truth, and success is morally sure. It is chiefly by the power of conscience, that this evil is to be subdued. And in moving the conscience, a single fact distinctly presented, is worth a world of abstract reasoning.

We think discretion important in the selection of facts, but we must waive this consideration for the present. We will only say, that while we do not object to every fact tending to show the evil of slavery being exhibited in its place, still, we think such facts as naturally and usually arise from it, should be relied on, rather than such as fall under the class of exceptional and unusual cases. Let the whole matter be fully and fairly investigated and discussed, and the result we think cannot be doubtful.—Communicated.

MISSION TO THE FLAT HEAD INDIANS.

A meeting in reference to this interesting mission was held at the Methodist Chapel in this city, on Sabbath evening last. The services were introduced with prayer by Rev. G. F. Davis. Rev. Dr. Fisk, President of the Wesleyan University, then delivered a discourse, in which he eloquently set forth the claims of the Indian tribes in general to the pity of the audience. They were once possessors of this soil—climbing the highest mountains of our country, they could once say, "We are lords of all we survey." They assisted our infant colonies in their struggle for independence, and in the barbarities which they practiced occasionally, they were provoked by injustice. They have been driven away by civilization, from their homes, and the graves of their sires, till there seems to be scarcely a spot in the country that they can call their own—on which they can sit by their council fires, or smoke the pipe of peace—their morals have been corrupted by the introduction of ardent spirits—the least we can now do, is to send them the gospel, and thus improve their condition.

Dr. Fisk stated that the station for missionary operations is to be located between Lewis and Clark rivers, 1500 miles west of St. Louis. Six or eight tribes are in the lodges of the Flat Head tribe. Four or five thousand Indians will be benefited by this mission. Capt. Wyatt, recently from that country, had given to the speaker some interesting facts in relation to the moral character of those Indians. They are generally temperate—they are distinguished for honesty—they regard the domestic relations, and do not require of their wives the drudgery which is imposed upon the females of many tribes—their religion is *theism*, i. e. they believe in God, the Great Spirit, but of course know nothing of the Saviour—they observe a weekly Sabbath, and their chiefs go about on horseback from wigwam to wigwam, and pray in each. Dr. Fisk considered them as fully prepared to receive the gospel, and, like Cornelius, prepared to spread the knowledge of it among others.

Much interest was excited, though the exceeding inclemency of the evening occasioned a thin attendance.

After the collection, opportunity was given to become members of a Society, auxiliary to the parent institution. Thirty members were obtained. Next came a proposition from one of the Methodist brethren to make Mr. Davis a member for life, by the payment of five dollars. This was instantly met. Another proposition was made to constitute the Rev. Mr. Remington a member for life. Mr. Davis and four others united in accomplishing this object. One of the Presbyterian brethren then offered to be one of four to make Dr. Fisk a member for life, of the parent society, by the payment of twenty dollars. A Baptist brother and two Methodist friends promptly met this proposition. By all means, about eighty dollars were realized upon the spot. Much good feeling was evinced in these measures: and it was delightful to see the members of different denominations harmonizing in effort to benefit the red men of the western forest.

May the time soon come, when the prediction of David shall be fully realized, "They of the wilderness shall bow before him."

Rev. Mr. Remington concluded the services by an appropriate prayer.

We are authorized to say, that Rev. G. F. Davis, of this city, has given a negative answer to the call of the Enon Baptist Church, Cincinnati.

CHURCH CONSTITUTED.

On Monday evening, Dec. 2, a third Baptist church was formed at Richmond Va. under very favorable auspices. A new house of worship is nearly finished for them, and Henry Wheeling is called to the pastoral office. May multitudes of souls made free by the Son of God, be added to this branch of the church.

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STATE TEMPERANCE CONVENTION AT MIDDLETOWN.—This Convention met on the 3d inst. Hon. R. M. Sherman, was chosen President, supported by four Vice Presidents. Professor Olmsted, of Yale College, and Rev. John Cookson, of the Baptist Church in Middletown, Clerks. The details of proceedings are, in the main similar to the proceedings of other similar bodies. It is needless to go into the minutiae. Many of the principal men of the State were members. Neither politics or religion hindered honorable and pious philanthropists from striking hands and uniting strength against the use of Alcohol as a drink. Resolutions were passed, embracing various subjects; one of which declares their opinion, that the traffic in ardent spirits as a drink, is morally wrong, and ought to be abandoned by all men. On this subject much was said; but as before we received the report of these debates, we had partially set up the debates on the same subject, delivered in the late Convention at Utica, we refer our readers to our first page for what is said pro and con, hoping they will give consequence fair play, and decide as they can answer it in the great day of the Lord.

ASTRONOMICAL LECTURES.—By an advertisement in this paper, it will be seen, that Mr. Wilbur has commenced a course of lectures upon Astronomy, at the Centre Conference Room in this city. Mr. Wilbur is already too favorably known as a lecturer, to need any recommendation from us. He generously admits free of expense, those connected with schools, or Sabbath schools. In order to sustain him in this liberality, we hope the public will afford him an extensive patronage. His next lecture will be on Monday evening next, and is so arranged, that those who commence then, will have the benefit of the whole course.

ASTONISHING ANNOUNCEMENT.—Governor Wolf, in his late Message to the Legislature of Pennsylvania, estimates that there are in that State 380,000 children, who are entirely uneducated, and growing up in ignorance. He further affirms, that the State never appropriated a dollar that is available for the intellectual improvement of its youth. To this cause and the absence of moral and religious instruction, he imputes much of the necessity for supporting penitentiaries in the State. What a startling and appalling array of facts! Who in New England would have believed, that in the old, rich, and prosperous State of Pennsylvania, nearly one hundred thousand more children than there are people in the State of Connecticut, are entirely uneducated, and growing up in ignorance; and that the State as such, never appropriated a dollar for the intellectual improvement of its youth. One is almost forced to exclaim,—say no more of the valley of the West, till the moral and intellectual desolations of Pennsylvania are repaired! O the immeasurable fields of want that are opening, and urging their claims upon philanthropists and Christians of the present day!

BILL OF EXCEPTIONS.—We take the liberty to file a bill of exceptions against certain expressions often used in reference to money contributed for benevolent purposes: such as the following especially:—"Your dollars thrown into the channels of benevolence, will soon roll round the globe, light up the lamp of life in every clime, and gild the horizon of benighted millions with the bright beams of millennial glory." These expressions we read in a letter which, (this impropriety excepted) breathes an excellent and devoted spirit. Writers and speakers who use such unequalled expressions, furnish food for the hungry minds of the opposition hosts. There, say they, did we not tell you that cash was all they wanted, &c. Only let it always be carefully maintained when speaking of what money will do, that it will feed and clothe those who are to "roll round the world" to preach the precious Gospel, and so of all the other laborers, and the mouths of opposing gainsayers are stopped: and they must be stopped.

A System of Modern Geography for Schools, Academies, and Families, designed to answer the twofold purpose of a correct guide to the student, and of a Geographical Reading Book, with cuts, tables, and Atlas. By Nath. G. Huntington, A. M. 18 mo. pp. 304. Hartford, E. Huntington, & Co. 1833.

This is a new production, in addition to sundry works upon the same subject, which are now before the public, and which have passed rapidly through successive and large editions. It is designed, as will be seen by the title, to supply schools with a reading book for classes, as well as a Geography; and from the examination we have been permitted to give it, should consider it well adapted to this object. In consequence of the present deserved popularity of Olney's, Malte Brun, and Woodbridge's geographies, it might by some be deemed a forlorn hope to attempt the production of a similar work, that should compete successfully with the thousands already in the field. But with the improvements adopted in Mr. Huntington's scheme, combined with his tabular and engraved illustrations, we see not why he should fail to obtain a good share of patronage. The cuts are uncommonly well executed, and the Atlas, we think, exceeds in size, beauty of engraving, and copiousness of names upon it, any we have seen. The engraving is by Mr. E. Huntington. Of all these, the public will be the judges, and we hope the publishers may be amply remunerated for their effort to add to the means of public instruction.

Reply to Sigma, and W. C. is received, and shall be inserted next week. The pressure of other matter previously prepared for this week renders this course indispensable.

GOVERNOR PINNEY.—As the remarks of the Christian Advocate and Journal, complaining of the appointment of the Rev. Mr. Pinney, a Missionary to Liberia, to be civil Governor, were noticed in this paper, it affords pleasure to lay before the public the explanation of the whole transaction, as given in a subsequent number of the Advocate and Journal. The facts as here set forth, exonerate those who made the appointment from blame.

GOVERNOR OF LIBERIA.—Since our article appeared, objecting to the appointment of "any missionary" to the government of the colony, we have received an explanation of the case. It is this: The board could

not make a suitable appointment in time to go out in the ship; and as there was no proper person to whom the commission could be sent in the colony, it was deemed necessary to have some one take charge of its affairs until a permanent governor could be appointed. And as Mr. Pinney had been in Africa, it was thought best that he should have it. We are requested also to say, that the place was first offered to Mr. Spaulding, our missionary, and he declined, because he deemed it incompatible with his appointment as a missionary. We are assured that the board did not intend, and deem it incompatible, that a missionary should have in his own person a commission as governor and a commission as missionary. Had this case been thus explained in the announcement, no injury would have been done, or exceptions taken. And we are informed that the announcement of the appointment in this city, which fell under our notice, was not official.—*Christian Advocate and Journal.*

From the World.
Mr. Editor: I noticed in a recent number of your paper, a paragraph relating to the American Exploring Expedition, of brigs Seraph and Annawan, under the command of Captains Pendleton and Palmer, to the Southern Hemisphere. It has frequently been asked, why the scientific notes of the gentlemen of that Corps, attached to this Expedition, have not been yet given in print to the public. Particularly those relating to the Araucanian nation, of which the civilized world has so little historical knowledge; but touching which, some mention has been made in the newspapers subsequently to the return of the expedition. On inquiry, I learn the following to be the cause of delay.

Those two talented, persevering, and scientific Tourists, Messrs. Reynolds and Watson, who were detached on this daring and arduous service, to explore the Araucanian country, were landed from the exploring brigs, on the banks of the river Arauco. Each of these gentlemen having retained in his possession a part of the historical notes taken, they could not be put to press until the arrival in the United States of both of them. Mr. Watson, I am informed, returned home some time past, his health having been seriously impaired, owing to the severity of his sufferings, and the arduous nature of his duties.

Mr. J. N. Reynolds is at present engaged in the station, as private Secretary to Commodore Downes, on board the United States Frigate Potomac, and will, it is presumed, return home in that ship; when it is contemplated they will put the whole of their notes to the press, in a joint work, for the nation's benefit. These valuable observations of research, it is expected, will contain much new and rich historical, commercial, and other interesting matters of value, information, which have never previously been obtained, or promulgated to the world; and which, if I am not mistaken, will be very beneficial in opening a new commercial trade to our enterprising citizens; and also the history, it is thought, will add a brilliant star to the historical firmament. In addition, it may be said, perhaps there is no place on the face of the earth, which affords so extensive, needy, and promising a field to the ever glorious, and sacred missionary cause, as that of this Araucanian country and nation. The extensive ruins which remain in evidence in this country, of its ancient cities, towns, villages, &c. as reported, are truly wonderful.

CYCLOPEDIA.

From the Vandavia Whig.
ILLINOIS.—We copy with pleasure the following interesting extract of a letter from the Rev. J. M. Peck to Gov. Reynolds. Mr. Peck has travelled over the State perhaps as much as any person in it. He has recently made the tour of the northern counties, and takes an interest in noting the progress of every valuable species of improvement; his comparison between the appearance of things there, in the present and former seasons, may doubtless be taken as founded on correct data. Mr. P. is a gentleman of high character, of intelligence and close habits of observation. His letter may be safely trusted "beyond the Blue Ridge" by those who wish to hear from the "far West."

Rock Spring, Ill., Oct. 12, 1833.
Gov. Reynolds:
 Dear Sir—It will be gratifying to you as it is to me to learn that our State is improving rapidly in population, industry, enterprise, wealth, character and intelligence. The crops generally, are more than ordinary. I judge that two acres of corn have been raised this season wherever one was before—and the amount of new ground broken, fences made, and buildings erected, is double to any former year.

Schools are increasing—and of a better order. Sunday schools have gained about twenty-five per cent. The class of emigrants who come are generally of the first order—men of more wealth, intelligence and enterprise.

Chicago is destined to outstrip every other town in the State. The average amount of buildings has been one a day. Seventy arrivals of schooners, and two steamboats from April 8 to September 11. Population now about eight hundred—thirty stores and plenty of mechanics.

Ottawa does not thrive rapidly; our canal commissioners ought to have fixed the town four miles up Fox river at the Rapids. There is the great place for business, and will eventually become one of the greatest water power places in the west.

The railway from Chicago to the foot of the Rapids of Illinois, (not at Ottawa) ought to be going forward, and I think should cross Fox river at the Rapids of Fox, and run from thence straight to Chicago.

Indeed the project should now be entered upon of a railway from Chicago to Alton. Make it first to the navigable waters of Illinois, say little Vermilion. If once made to that point, I have no doubt the business would more than pay the interest on the capital, and ordinary expense. Then commence at Alton and make one to Springfield. When this is completed, I would defy the world to prevent the two ends from being tied together. Twenty-five years will see this done.

Excuse my rude suggestions—doubtless these subjects have occupied your thoughts before.

I will only add, a most interesting, because most useful discovery has been made in the upper country, to make prairie fence for 20 cents per rod—and I think it will last forever. It is made of turf or sod, but in a peculiar way, so as to bring the grass wholly outside. If it succeeds, as I believe it will, the question about the immediate cultivation of our large prairie is settled—and millions of acres in Illinois can be put under immediate cultivation. But I will trespass no longer on your time. Very respectfully yours,

J. M. PECK.

A letter dated New Orleans, Nov. 9, says—"By two cholera and two fevers, New Orleans has lost 12,000 persons in one year—say one fourth of the population! Still it is gay, busy New Orleans."

A committee of the Union party at Milledgeville, Geo. tendered to the Hon. John Forsyth a public dinner, in consideration of the important services rendered the cause of the Union, and his firm and undeviating devotion to the successful efforts in arresting the dangerous political heresy of Nullification, &c. Mr. Forsyth declined the offer.

We are informed that Mr. Samuel Randall Jr. late principal of the South Reading Academy, has accepted the appointment of Tutor in Waterville College.—*C. Watchman.*

We find to our disgust, that the union of Mr. Peter Jones, Indian, by birth, and a Minister of the Gospel, no matter of what creed or sect, with Miss Field, an English lady, has been a subject of vulgar gibe and jest to numerous papers on this continent. Why this contemptible prejudice? Is it to be supposed that Mr. Jones is incapable of poignantly feeling such remarks because Indian blood may happen to flow in his veins; or that Mrs. Jones has lost the delicate sensibilities of woman by this union, and will not feel the injury done her by gross insults offered to the ob-

ject of her choice? Coming from the same parish, we happen to know that Mrs. Jones is a delicate minded woman, and an enthusiastic religionist; and we doubt not that in point of cultivation and abilities, Mr. Jones is at least on an equality with those who so wantonly outrage him by such cruel observations. Is this the purpose of the press? Shame! Shame!! Shame!!!—*Montreal Advertiser.*

Lost Woman and Child.—We understand that a Mrs. Green, residing in the vicinity of Fort Covington, had, on Monday the 21st inst. been on a visit to a distant neighbor, and that when about to return home, she was advised to take an old lumber road, which would save a considerable distance, but not being acquainted with the route at first declined doing so, from the fear of becoming lost. She was assured that there was no danger, and took the unknown road with a child in her arms about six weeks old, since which she has not been seen. It is said that her screams were heard by a man who was passing near where she was lost, but that he, fearing it might be a pander, had not sufficient courage to venture into the woods to her relief. For the first four days after she was missed, only two or three men went in pursuit of her, and her distressing and heart-rending situation was unknown to the inhabitants generally, until the Friday following; consequently no general search was instituted until Saturday last. What has been the result of the search then made we have not learnt; but it is greatly to be feared that she and her infant have both perished in consequence of the folly and neglect of her immediate neighbors, and the culpable timidity of one whose fears led him to convert the cries of a distressed woman into the howlings of a beast.—*St. Lawrence Republican.*

A battle with the Siamese Twins.—The Athenian (Alabama), of the 30th ult. notices the arrival at Athens, of the Siamese twins, who were visited by a large number of ladies and gentlemen. On the first day of the exhibition, a medical gentleman present, proposed to make an examination of the "connection" of the twins—which was objected to by them in rather a rude and insulting manner—when some person present observed that they were "impotents," or "secondhands," upon which one of the twins made a sudden severe given, and a considerable uproar ensued—finally it was quelled, and no serious injury done. The twins were immediately arrested and carried before a magistrate, and after an investigation of all the facts, were bound to appear at the next Circuit Court in a bond for three hundred and fifty dollars. They gave the requisite security and were discharged.

A panther of good size has been recently caught in Hanover, Ms. It is supposed he is not a native of the country, as an animal of this sort, then quite young, a few months since escaped from a caravan travelling in the vicinity. Since his residence among the good people of Hanover, he has been frequently seen, and hunted, but with no success until last week; he was then taken alive in the following manner. A farmer having missed one of his geese, and supposing it to be the work of a fox, took the precaution to shut up the flock in his barn, and on the following morning missed his loss, &c. the rogue looking down upon him from the eaves. A "clove hitch" was soon constructed, and let down from the roof, and the animal safely secured. From examination it was discovered that a nest had been excavated under the snow where Monsieur probably proposed taking his winter quarters.—*Tanton Gaz.*

An office for insuring the lives of horses has recently been established at Paris, and it is said will prove a profitable concern.

Cure for the bite of a snake.—Sucking the wound is said to be an effectual remedy for the bite of any venomous reptile, the application of the lips being found to extract the poison, on the instant. An editor in Ohio, mentions another remedy, to the efficacy of which he was an eye witness. A boy was bitten by a copper head, and the alarm being given, his father hastened to the spot where the snake lay, and at a single blow with a club, so stunned it, that he could carry it with safety in his hand to where the boy had run and sat down. The bite was on the top of the foot, and the wound deep. The swelling had commenced and the pain was excessive. The first move ment of the father was to separate the head and neck from the body of the snake, and cut the body into pieces, about four inches in length. These pieces were applied in succession to the wound. The first piece became in a few moments as tight as the skin would permit. The second piece was less so, and the last was scarcely affected at all. The swelling in the boy's foot never reached above the ankle, and in a day or two he was nearly as well as ever.

Hops. We have often been surprised that hops are not cultivated in this part of Massachusetts. In Middlesex and Worcester, immense quantities are raised, and poor soil seems better calculated to produce them than almost any other. Our pine plains and lands which have been divested of trees, is just the soil. They are raised with little labor, requiring only some attention to their running on the poles, and the preservation of the roots from year to year. Some fields in this town, like the unsightly one going from the Great River bridge, near the foot of Sleigh Hill, instead of presenting a dreary surface of black stumps, might be covered with hop vines, which as the price of hops now is, would bring one hundred and fifty dollars per acre. Besides, beer is not among those proscribed liquors with which a man may appease a voracious appetite and spoil an amiable temper.—*Northampton Cour.*

Dr. Dekay, in his "Sketches of Turkey," bears the following testimony to the generous philanthropy of the American and other missionaries:

The efforts of the physicians at Smyrna during the fearful season of cholera, were nobly seconded by many of the foreign missionaries. Among those I heard the labors of Mr. Brewer every where spoken of in terms of admiration. Furnished with the requisite remedies, he scoured every lane and alley, procuring prompt instant relief, and distributing even food to the needy. Let history, when it repeats the story of the good bishop of Marseilles, who, after all, was merely a soldier at his post, also record the benevolence and the contempt of danger and of death evinced by an American stranger within the pestilential walls of Smyrna.

There lived in Shenandoah county, Virginia, some years since, a pious servant of Christ, by the name of H—r, who had a disobedient and inconsiderate son, that bid fair to become an inmate of a penitentiary, or to expire on the gallows.

The admonitions and prayers of the affectionate parent only appeared to make the son more determined in his wickedness. When this youth arrived at the age of 17 or 18 years, he was bound to a cabinet-maker, who was selected by the judicious father as a master for his son, in consequence of his exemplary Christian character. Young H—r received from his master the same pious advice that he did from his father, but all appeared to be in vain, for (if I mistake not) he deserted his master before he became free. As the son arrived at manhood and entered the world for himself, he removed to the State of Tennessee. The father upon one occasion, in the presence of some dear friends, with tears rolling down his quivering face, exclaimed, "I am left to the only alternative of praying for my child while I live; can it be possible that the seed which has been sown into his youthful heart shall remain dormant? Has not God promised to bear the cries of his children? Yes, I will pray for my ungrateful child while I live, and I believe that my prayer will be granted, if not now, after my body shall have mouldered in the grave." The good man adhered to his resolution and died praying for his rebellious child, and several years afterwards the son not only repented and became an exemplary Christian, but also a zealous and successful minister of the Gospel.—*Lutheran Observer.*

PRESERVATION OF DEAD BODIES.—A singular and highly important discovery has recently been made by Messrs. Capron and Boniface, Chemists at Ch. illot. By a process which they keep secret, and to which they have given the name of "Mummification," they have succeeded, after passing a number of experiments, in so modifying and perfecting the known processes of preserving bodies, as to reduce them to mummies, leaving all the forms unaltered. All the elements of disorganization, which show themselves in the human body so soon after death are completely destroyed, and not only the external body, but all the viscera, the lungs, the heart, the liver, and even the brain, are so perfectly uninjured, that correct portraits may be taken at any length of time after death, and as the body is not enveloped in bandage as in the Egyptian method, the natural forms are perfectly preserved. The operation requires but a few days, after which the dead bodies may be preserved in a room or vault, or interred in the ordinary way, without being accessible to worms. They may also be exposed to all the variations of the air, either in a standing or sitting position, without undergoing any alteration. The inventors do not intend to make their process public, but it may be adopted even by those who reside at a considerable distance from Paris, as a body placed in a leaden coffin or bathing tub, and completely surrounded by ice, may be kept unimpaired for twenty days, and the operation may still be performed. At the last meeting of the Academie des Sciences, a human body, and also two hearts, preserved in this manner, were exhibited, and the process appeared perfect; the discolored state of the skin occasioned by a scar of an old wound, was even fully perceptible, and although these preparations had been completed several weeks, not the slightest approach to change of any kind was observable.

SAILOR'S CHRISTENING.—Mr. Taylor preached yesterday afternoon, as usual, to an audience, filling not only the galleries, aisles, and even, but the pulpit stairs, and the pulpit itself to overflowing—leaving scarcely a seat or stand for himself; nor do we have a more potent or attentive congregation is to be found in the Union, than the company of gallant tars who listened like living statues to a discourse an hour long on this occasion. But the best part of the scene was the christening of three children—with water from the vase made of the Constitution, of course—the sailors were as seen—Lucia, Stephen and all—wings and cheeks as red as a primrose; and throwing their tiny arms about the reverend gentleman's neck—as he gave them each, putting their curly heads, a warm blessing, and a kind kiss—as instinctively as the vine stretches its tendrils to the sunshine. It was too much even for the "thunder lions." Some of the tender hearted cried like girls, and many a brawny hand of an old buxer was seen brushing the many tear from faces which had looked North Westers out of countenance these forty years.—*Boston Journal.*

The following good-natured article may serve as a hint to many who take papers for years without paying their dues.

"STOP MY PAPER."—So says a subscriber, whose name has been on our books for several years. Contrary to our usual rule, we allowed his arrears to increase to their own dollars. We knew him to be an honest man, and thought his omission to pay might be owing to neglect. We wanted money to pay for paper—to journeymen—for printing—for the thousand articles necessary for our publication, and we sent him a bill. "He flew into a passion, forwarded the money, and says, 'Stop my paper.'" "I have been a patron of yours," says he, "for five years—you never lost a cent by me—I pay all my debts—I send you my dues, but stop my paper."

Then this thing can be nothing more unreasonable. This friend of ours has been a subscriber for five years, it is true; but what are subscribers worth, who will not pay? He never forwarded us a cent until he was dunned. He read notice after notice that we wanted money—he knew his subscription was due; and when we ask for our own, he gets angry. "Stop my paper!"—so we will, with pleasure. We ask no man's patronage who, by his acts, declares that "the laborer is not worthy of his hire." We regard no man as our friend and patron, who withholds from us our just due.—*Philadelphia Post.*

BEAUTIFUL SENTIMENT.—Dr. Frothingham, the botanist, remarked, when about purchasing a property which would render a poor family destitute, "that nothing could afford gratification to him, which entailed misery upon another," and gave the property to them.

X.—What an unpardonable use is made of this letter by the editor of the Nantucket Inquirer.

The following piece of alliteration is equal to "The Siege of Belgrade."

Charles X. X-ing, was extravagantly strolled and is xerated. He exhibited excellence in xigency, excessive xernals, but xtrinsic on examination, he was xstatic under xhortation, and xtrême excitement, and he xtinguished xtempore xpressions. He was xpatriciated for his xre, and to xpiate his xtravagance, must xist and xpire in xile.

A gentleman in the West Indies, who had frequently promised his friends to leave off drinking, without their discovering any improvement, was one morning called on early by an intimate friend, who met his negro boy at the door.—"Well Sambo," said he, "where is your master?" "Massa gone out, sare," was the reply. And he has left off drinking? rejoined the first. Oh yes, sare, said Sambo, massa leave off drinking—he leave off two or three time dis morning.

CATCHING COLD.—It may seem a little contradictory that temporary local heat should produce cold; but it is nevertheless true. How soon a person who has been in too close a room, or too near the fire, gets cold and shivering, compared with one who has been in a colder apartment, at a greater distance from the fire, or in the open air. Half the colds and coughs with which people are annoyed in the winter are owing to their winter habitations being too warm; and the common complaints are far more frequent in towns than in the open phases of the country. When people go hot into the cold air, the evaporation from the surface of their bodies is so rapid, as not only to make them feel cold and shiver, but if it be long continued, to injure the little follicles of the skin, which, in the healthy state of the body, remove much of the waste matter that is unfit for the purposes of life; and thus that matter remains in the system, and acts as a poison. Washing with warm water in cold weather has much the same effect; and they who resort to that in order to avoid the temporary influence of the cold, thereby subject themselves to it for the whole day. In summer, warm water is a luxury, and a wholesome, and almost immediate relief to a cooling luxury; but they who would escape chilblains and frost biting should avoid it in winter.—*People's Magazine.*

COMFORTS OF A RELIGIOUS LIFE.—A venerable clergyman in the 84th year of his age, was preaching one Sabbath day in Philadelphia, in 1820. His subject led him to speak of the comforts of a religious life, to which he could bear undeniable testimony. He had passed his life surrounded with all temporal blessings—health, wealth, friends, &c. but it was only in serving his God that he was happy. And to give force to the assertion, he laid his hand upon his aged breast, exclaiming, "Hallelujah to the God I love." O my beloved people, make him your God, your Father and your friend. Seek him while he may be found; and when found, sing Hosanna! Hosanna! Before these dim eyes are closed, which ere long must be, for four score years are past, let me behold each of you calling unto Jesus, and saying, Thou art my Saviour, in thee is my trust; thou art the way, the truth and the life. Then will your aged minister lay down his head in peace, with the hope that his people shall be exalted.—*Weekly Messenger.*

MARRIED.

On Sabbath afternoon, at the Baptist Church, by Rev. G. F. Davis, Mr. Abram Spencer, of this city, to Miss Emily Ann Waters, of Windsor.

In this city, by Rev. M. H. Smith, Mr. Horace Humphrey, of Hartford, to Miss Jane Thompson, of New Haven. Mr. George Cook, to Miss Amelia D. Cook.

At Wethersfield, by Rev. George W. Appleton, Mr. Asahel Brewer, of East Hartford, to Miss Mary Whipple, of the former place.

At Meriden, on the 28th ult. by Rev. Mr. Hervey, Mr. Ezra Knowles, of New York, to Miss Alma Baldwin, of Meriden.

At Wallington, on the 28th ult. by Rev. S. S. Malley, Mr. Almon B. Chapman, of Ashford, to Miss Hannah Brauman, of Wallington.

DIED.

In this city, Capt. Samuel Camp, aged 64. At Avon, Mr. Chester Woodford, aged 51.

At Lee, Mass., on the 4th inst., Rev. Alvan Hyde, D. D. aged 66 years.

At New Haven, very suddenly, Miss Martha Day, 21, eldest daughter of President Day.

CICERONEAN LYCEUM.

The members of the Ciceroean Lyceum will meet at the Conference Room under the North Church, on Monday evening next, at half past 6 o'clock. PHILLO A. GOODWIN, Secretary.

Dec. 12th, 1833.

NOTICE.

The Baptist Church in Waterford have agreed to hold a protracted meeting at their Meeting house, to commence Tuesday, January 14th, 1834, at 10 o'clock A. M. Ministering, and other brethren are affectionately requested to come and help us.

FRANCIS DARROW.

Waterford, Dec. 10th, 1833.

MR. WILBUR'S

Astronomical Lectures.

Grateful for the liberal patronage with which his lectures have commenced, MR. WILBUR would give notice that his second lecture may be expected on Monday evening next, in the Centre Conference room, at half past 6 o'clock.

The first lecture will be repeated at 8 o'clock, the same evening. Those therefore, who commence now may hear the whole course.

Single evening tickets, at 25 cts. will, on Monday evening, admit to two lectures. Those connected with the schools, or Sabbath schools, will enquire for their season tickets at the store of Mr. Charles Hosmer, or of D. F. Robinson, & Co.

Hartford Dec. 14, 1833. 48

JUST PUBLISHED, AND FOR SALE BY

E. HUNTINGTON & CO.

A System of

MODERN GEOGRAPHY.

For Schools, Academies, and Families, designed to answer the twofold purpose of a correct Guide to the Student, and of a

Geographical Reading Book.

CONTAINING preliminary explanations and exercises on the map, and comprising about 150 Descriptive Pieces, or Lessons, succeeded by appropriate Questions, and exhibiting the most prominent natural features and chief productions of the five grand divisions of the Globe, and of its respective countries; together with the varieties of the human species, and the distinguishing characteristics, the languages, manners and customs, government and religion, of the several nations.

Illustrated by a variety of Cuts and Tables, and

AN ATLAS.

By NATHANIEL G. HUNTINGTON, A. M.

This work is highly approved by the few Teachers and others who have had an opportunity to examine it, and is thought to possess facilities and advantages, which, in connexion with its low price, as they become known, will insure for it an extensive introduction into our Schools.

Teachers, School Committees, Parents, &c. are respectfully invited to call and examine it, at E. HUNTINGTON'S Engraving Office, or at the Book-store of HENRY BENTON, north-west of the State House. A very limited opportunity only has yet been had to exhibit this work abroad,—as a specimen, however, of the favorable reception it has met with in this city, the following expression of opinion from one of our principal Teachers is annexed.

"MR. HUNTINGTON,

Sir—The examination of your "System of Modern Geography," has afforded me much pleasure. The plan and its execution are excellent. The attention of the pupil is directed more immediately to those prominent topics which his memory will be likely to retain; and the general descriptions are given in a style which cannot fail to interest and instruct. The combination of geographical and historical instruction with reading lessons for schools, has long been with me a desideratum. The plan of your book contributes essentially to the furtherance of this object. On the whole, I am confident that your Geography will hold a high rank among the many excellent systems now in use."

December 14. 48

CONNECTICUT BAPTIST

LITERARY INSTITUTION.

THE Board of Trustees of the Connecticut Baptist Literary Institution, give public notice that the Winter Term of that Institution will commence on Wednesday, December 18th, 1833.

For their present accommodation, they have secured rooms in the spacious and delightfully situated building, belonging to the Centre District.

There will be three terms of fifteen weeks each, for study.

PRICE OF TUITION.

For the common English branches, \$4 00 per term. For the higher English branches, \$5 00 do. For the Languages, \$6 00 do.

Board from \$1 25 to \$1 50.

GEORGE PHIPPEN, Sec'y.

Suffield, Dec. 4th, 1833.

NEW ANNUALS,

JUST RECEIVED, AND FOR SALE

By F. J. HUNTINGTON.

THE OFFERING for 1834. Containing eleven splendid engravings.

THE PEARL, or AFFECTION'S GIFT; 1834, with eight elegant engravings.

THE FORGET ME NOT, 1834; a Christmas, New Year's and Birth day present.

THE RELIGIOUS SOUTHERN, a Christmas, New Year's and Birth day present, for 1834; edited by G. T. Biddell, D. D.

THE YOUNG LADY'S BOOK, a manual of elegant recreations, exercises, and pursuits. Third Edition.

—ALSO—

Elmer Castle, a Roman Catholic Story, of the 19th century.

The Wealthy Farmers, or the workings of the heart unfolded. By Hannah More.

POETRY.

Selected for the Christian Advocate and Journal, by a Subscriber.

THE BELIEVER AND HIS ECHO.

Believer. True faith, producing love to God and man,
Say, Echo, is not this the Gospel's plan.
Echo. The Gospel's plan.
Believer. Must I in Jesus constant show,
By doing good to all, both friend and foe?
Echo. Both friend and foe.
Believer. But if a brother hate and treat me ill,
Must I return him good and love him still?
Echo. Love him still.
Believer. If he my failings watches to reveal,
Must I his faults as carefully conceal?
Echo. As carefully conceal.
Believer. But if my name and character he tears,
And cruel malice too, too plain appears;
And when I sorrow and affliction know,
He loves to add unto my cup of woe,
In this uncomon, this peculiar case,
Sweet Echo, say, must I still love and bless?
Echo. Still love and bless.
Believer. Whatever usage ill I may receive,
Must I still patient be and still forgive?
Echo. Still patient be, and still forgive.
Believer. Why, Echo, how is this? thou'rt sure a dove,
Thy voice will teach me nothing else but love.
Echo. Nothing else but love.
Believer. Amen, with all my heart, then be it so,
'Tis all delightful, just, and good I know,
And now to practice I'll directly go.
Echo. Directly go.
Believer. Things being thus, then let who will reject,
My gracious God me surely will protect.
Echo. Surely will protect.
Believer. Henceforth on him I'll roll my every care,
And both my friend and foe embrace in prayer.
Echo. Embrace in prayer.
Believer. But after all these duties, when they're done,
Must I in point of merit then disown,
And rest my soul on Jesus' blood alone?
Echo. On Jesus' blood alone.
Believer. Echo, enough! Thy counsel to my ear
Is sweeter than to flowers the dew drop's tear;
Thy wise instructive lessons please me well,
'Till now we meet again, farewell, farewell.
Echo. Farewell, farewell.

PROCLAMATION OF THE POPE.

Below we give a translation from a French Catholic paper, of the Pope's recent proclamation against Don Pedro and his followers. In this document, it will be seen his Holiness denounces the new government of Portugal, declares many of their decrees null and of no effect, and expresses the determination to oppose himself with all the power of the Papacy, "as a wall for the house of Israel," and to show himself "in the combat at the day of the Lord, as the interests of religion and the gravity of circumstances may require." The proclamation was doubtless intended to aid Don Miguel in the present alarming crisis of his fortunes; and such are the ignorance and superstition of the lower classes in Portugal, that it will probably be worth to him as much as 10,000 men. How long it will be before his Holiness will deem it expedient to meddle with the political concerns of the United States by similar proclamations, depends entirely, under God, upon the success of Protestants in diffusing that light which alone will enable the people to see and guard against the machinations of Popes and Jesuits.—*New York Observer.*

"Venerable brethren,—It is extremely painful and afflicting to us to have to communicate to you tidings full of sadness, and the grief that overcomes us is so great that we cannot help imparting it to you, who are called upon to share the burden of our administration, and by opening our heart to you to seek some relief. The subject of our complaint is known, the public journals have even communicated it to the world, and all well disposed persons must have felt a sentiment of horror and indignation. You already comprehend, venerable brethren, that we are about to speak of the acts of the Government established at Lisbon towards the end of the month of July, in this year, the object of which was the overthrow of all that is most sacred in the church, as well as the very serious evils with which religion is visited in that kingdom, cited, until now, as a model of devotion and of fidelity to the Catholic faith, to the Holy See, and to the Roman pontiff, our predecessors, a kingdom which, as is meet, has already felt it an honor to obey its Sovereigns distinguished by the title of *Most faithful Kings*. We confess that we could not at first believe what report and public rumor related upon enterprises so audacious, and the unexpected return to Italy of him who represented us in the said kingdom as Apostolic Nuncio, and the most positive testimony of many persons, soon convinced us that what had been previously announced to us was but too true.

It is then as certain as it is greatly to be deplored, that the above mentioned Government has unjustly driven away him who represented our person, and the Holy See, commanding him to quit the kingdom without delay. But after so gross an insult offered to the Holy See, and to us, the audacity of these perverse men has been carried still further against the Catholic Church, against ecclesiastical property, against the inviolable rights of the Holy See. Considering that all these measures have been exercised, almost at the accession of a new Power, and in consequence of a conspiracy prepared beforehand, our mind is filled with horror, and we cannot refrain from tears. All the public prisons have been opened, and after having let those who were detained there go forth, they have thrown into them, in their place, some of those of whom it is written, *Touch not my Anointed*. Laymen have rashly arrogated to themselves a power over sacred things; they have proclaimed a general reform of the secular clergy, and of religious orders of both sexes.

Thus the privilege of ecclesiastical faith has been destroyed by law. Here nuns, these whole communities, the novices of all the establishments have received orders to quit them, and it is enjoined that no fresh ones are to be received. All ecclesiastical patronage is to be abolished; and the Government has reserved to itself alone the right of presentation to benefices and to ecclesiastical offices. A law also forbids any one to be admitted into holy orders. The diocesan ordinaries, and monks, or nuns, who do not obey the article of the new reform, which subjects convents to the jurisdiction of the said ordinaries, as well as all the ecclesiastics of the secular and regular clergy, whom their attachment to the preceding government had caused to be removed from the place of their benefices, monasteries, or hospitals, are to be publicly declared rebels and traitors, and subjected to legal punishments. It is even decreed that every convent, where they may be received, shall be suppressed, and that judicial proceedings shall be instituted against the prelates who may have received them into their churches, as being accomplices in the same crime.

Is it necessary to say more? To these acts, so odious, and so contrary to the Catholic professions, others are added. All the bishoprics conferred by us, according to the nomination of the government, and in power, have been declared vacant, and it

has been ordained, that all those who have obtained any benefice, or any ecclesiastical office, in this way, are absolutely to renounce making use of any such title; they are declared deprived of all right to its charges, and if they do not obey, they will be declared rebels and traitors, and treated as such. Again, to fill up the measure of insult against the church, and the authority of the Holy See, they have abolished the august tribunal of the Apostolic Nunciature, and subjected to a Lay tribunal those causes on which it has hitherto pronounced.

All these measures, by which, as you clearly perceive, the most sacred laws of the church have been contemned, and its divine power trodden under foot, at the same time that the rights which belong to it alone have been usurped, and the theories and constitution upon which God himself hath founded it, abolished, have done an injury to the Catholic religion which is scarcely possible to express. Nevertheless, that which principally afflicts us is, that those acts and measures have evidently for their aim to break every bond of union with that venerable chair of the blessed Peter, with Jesus Christ has made the centre of unity, and thus the society of communion being once broken, to wound the church by the most pernicious schism. In fact, how can there be unity in the body, when the members are not united to the head, and do not obey it? And how can this union and obedience be comprehended in a country, where, without mentioning other things, they drive from their sees the bishops legitimately instituted by him to whom it appertains to assign pastors to all the vacant churches, because the divine right grants to him alone the primacy of jurisdiction, and the plenitude of power.

But we ought not to omit to say, that these culpable acts have afflicted us so much the more, as we ought little to have expected that such conduct would have been pursued towards us, after the course we took in the political troubles of Portugal; for we have taken the utmost care, as you know, to avoid whatever might excite hatred against ourselves, and against the Holy See, or give rise even to the shadow of suspicion. On the one hand, the duties of our universal Apostolate, and the keeping of the flock, which has been confided to us by the Prince of Pastors, forced us to exercise, for the spiritual welfare of religion, and according to the principal charge of our Pontificate, the sacred rights with which we are invested; and as this right and our office came to us from God, nothing could make an encroachment thereon, neither the difference of times, nor the vicissitudes of politics. We be it to us, if, misled by any motive derived from the prudence of the age, we had abandoned the cause of the church, of religion, and the salvation of souls!

But, on the other hand, in the situation of Portugal, amidst those vigorous struggles for the sovereign power, we believed that we ought to do nothing that might injure the rights of any one. Thus, we took care to publish a Constitution, beginning with these words: *Schiculus Ecclesiarum*, in which, grounding ourselves upon the authority and conduct of our predecessors,—marching in the traces of the ancient Sovereign Pontiffs,—following also the example of him who recently preceded us, we declared, in terms express, and calculated to exclude all false interpretation, that our intention was neither to add any thing to, nor to retrench any thing from, the rights of any one whatever, but only to do the work of Jesus Christ, as we ought at all times to do, according to our apostolic charge.

To this end, as we could not endure without the deepest mortification, the acts we have mentioned, and as we justly regard them as unworthy outrages offered to us, and the Apostolic See, we have hastened to inform by writing, according to custom, the ambassadors and ministers of foreign powers, residing near us, of the expulsion of our nuncio from Lisbon, in order that they may make it known to their sovereigns, and that thus the truth of the facts distorted by the public papers may be fully established. But we have deferred until this day to speak to you of all these things, in order to do it solemnly in this assembly. For this reason, venerable brethren, we expressly proclaim that we absolutely reprobate all the decrees issued by the afore-said Government of Lisbon, to the great detriment of the Church, of its holy ministers, of the ecclesiastical law, and of Holy See prerogatives; we, therefore, declare them to be null and of no effect, and express our most serious complaints against the audacious measures we have referred to; we declare that in exercising the duties of our office and with God's help we will oppose ourselves as a wall for the House of Israel, and show ourselves in the combat at the day of the Lord, as the interests of religion and the gravity of circumstances may require.

For the rest, we place this cause, which is the cause of God himself, in the hands of the Lord. Supported by the powerful aid of him who loves to manifest his wisdom and his power by drawing good out of evil, rather than by not permitting any evil at all, we firmly trust that he will bring back to a better way of thinking those whose actions cause the Church to groan under the weight of such heavy evils, and that we shall thus avoid the necessity so painful to our paternal heart of having recourse to those spiritual arms with which God has invested our Apostolic ministry. Deign, O God! Father of Light and Mercy, to realize our hopes. And you, my venerable brethren, come with us in full confidence to the throne of grace, in order to obtain that mercy and that grace in the favorable succor of the Lord which we have prayed and continue to pray for without ceasing."

From the Bridgeport Farmer.

RUINS OF PALENQUE.

A very interesting memoir was last week read by Dr. Akery, before the New York Lyceum, in relation to the Ruins of Palenque, situated in the province of Chiapa, in Central America. It appears that Dr. Francisco Corroy, of Tabasco, (a State in the Mexican Federation) who has made three visits to these stupendous ruins, and since 1819, has been constantly engaged in collecting materials, and preparing a work for publication. Dr. C. has made some discoveries, heretofore entirely unknown. These Ruins, says Dr. Akery, are an immense city, overgrown by a dense forest of large trees, on the clearing away of which, large edifices have been brought to light, together with temples and palaces built of hewn stone. Though in a great state of dilapidation, the rubbish has been cleared away from some of them, and their interior explored, exhibiting to the view of the astonished beholder, evidences of a nation once existing there, highly skilled in the mechanic arts, and in a state of civilization, far beyond anything we have been led to believe of the aborigines, previous to the discovery of Columbus.

An inquiry into this subject, may be considered more curious than useful; but who can read or hear without astonishment, the fact, that in the province of Chiapa in Central America, has been found a city in ruins, formerly constructed of stone, situated on an elevated plain, covered with an umbrageous forest, the growth of hundreds of years, beneath which are still found the mouldering fragments, enveloped in the rubbish of their own destruction!—This city has been ascertained to extend along the plain in one direction, from seven to eight Spanish leagues, which are equal to about thirty English miles. The antiquities of a people inhabiting a city sixty miles in circumference, centuries since, in a flourishing condition, on the continent of America, cannot fail, when better known and further investi-

gated, to attract the attention of every reflecting mind.

The name of this city, so ancient and of such astonishing magnitude, is unknown, though distinguished by writers, and the modern residents of the country, as the *Ruins of Palenque*, which name is derived from a neighboring Spanish settlement.

The first account of these Ruins was published in London, in 1822, being an English translation of a report of Antonio Del Rio, a Spanish captain of artillery, who visited them in the year 1786. Dr. P. F. Cabrera, of New Guatemala, a commentator on Capt. Del Rio's account of these Ruins, has endeavored to prove that the ancient and true name of this city was *Huehuetlapallan*.

Del Rio visited these Ruins in consequence of an order from his Majesty, Charles III. dated March 15th, 1780, by his Excellency Don Joseph Batelache, Captain General of Guatemala. A large party of men were sent with him, armed with axes, bill-hooks, and other implements, to remove the trees and shrubs with which the ruins were overgrown, and having cleared the ground and removed the rubbish, he penetrated the interior of these temples, towers, palaces, &c. and was the first to bring to light the aqueducts, statues, hieroglyphics, and unknown characters and bas-reliefs upon the walls, that have stood the ravages of time and the succession of ages.

The report of Capt. Del Rio was accompanied by many drawings and representations of the curious figures and writings discovered in the interior of these stone buildings. The policy of the Spanish government caused these interesting relics of antiquity to be concealed, and they probably would not have been given to the public, had not the revolution of Mexico brought them to light, and their subsequent publications in 1822, together with the comments of Dr. P. F. Cabrera, of the city of New Guatemala. Since that time, the attention of the learned men of Europe has been directed to the further investigation of these ruins, but Dr. Corroy, residing in the neighborhood, has probably made the greatest progress in these researches. He represents one of the palaces to be more extensive than the Tuilleries of Paris. From the materials he has collected, he thinks he shall be able to prove that these ruins are those of a city inhabited by the Toltecans or Teotihuacan nation, built as is supposed, 4600 years ago; that it was known by the names of Huehuetlapallan and Tlapallan; and that it was abandoned by its inhabitants from about the year 544 after Christ, and that from this epoch to the present year, 1833, we have 1289 years, which long space of time accounts sufficiently for now finding no entire palaces or edifices, but only fragments and ruins.

Cabrera endeavors to trace the origin of the people who were the constructors and inhabitants of these ruins, and he believes that he has succeeded in even to fix the date of their arrival from America. He states his belief that they had their origin from the Carthaginians; that the Carthaginians visited America before the Christian era, and the first colony sent to America by them was previous to the first Punic war, between the Romans and Carthaginians, which commenced in the fourth hundred and sixtieth year of Rome, and two hundred and sixty-fifth year before Christ, and that they established the kingdom of Amanguemecan, or Anahuac, at some period during the first Punic war.

This kingdom however, was not of long continuance, and its ruin gave rise to that of Tula, or the Teotihuacan. The origin of the Teotihuacan nation, hitherto unknown, says Cabrera, has now been proved; they were Chichimecas or Nahuatlacas like the others, but so much exceeding them in stature, that there were some of gigantic size among them; they obtained the name of Teotihuacan, excelling in manufactures and arts, particularly that of working in gold and silver: Torquemada says the word Teotihuacan means "excellent artist." The name of their capital, now in ruins, near Palenque, is said, by the same authority to have been Huehuetlapallan.

This is a compound name of two words—Huehue, old, and Tlapallan, and it seems the Teotihuacans prefixed the adjective to distinguish it from three other places which they found in the districts of their new kingdom, to perpetuate their attachment to their ancient country, and their grief at being expelled from the same; whence it arose that the place which formerly had the simple name of Tlapallan, was afterwards denominated Huehuetlapallan; at least, so says Torquemada. Such, without doubt, was the name which anciently distinguished the Palenque city.

Professor Rafinesque of Philadelphia, who has also made these ruins a subject of investigation, connects with his history of the American nations, denominated the ruined city Otolum, a name still applied to a stream in the immediate neighborhood, which washes its borders, and which signifies the waters of Tol, as the great city in ruins was anciently the capital of the Tol-tecas, (or people of Tol), and they were the descendants of the A-talans, named by the Greeks, Atlantes.

This latter gentleman believes he has discovered a key to the inscriptions of Palenque, or Otolum, as he calls it. He has analyzed the Glyphs of Palenque, and has discovered that each glyph is a word composed of ornamental letters, after the manner of our anagrams, and according to the practice of the ancient Chinese. He has collected many of these letters forming the glyphs, (for they take many forms as in Egypt) and compared them with the two ancient known alphabets of Africa, the Libyan and the Tauric, the parents of the ancient African Atlantes.

It is perhaps too early to enter into conjectures on the origin of the people who built and inhabited this city, and were expelled or exterminated by more savage tribes. More extensive explorations of the ruins are required, and further information, before we can draw correct conclusions. Something may be expected from Dr. Corroy. Cabrera's remarks on Del Rio, are very plausible, profound, and learned, but not conclusive as to the Carthaginian origin of the people of Palenque. Professor Rafinesque, by a new method of enquiry, has arrived at results which promise great aid in developing the obscurities which hang over these interesting ruins.

The above is but an outline of the memoir read by Dr. Akery, as published in the New York Evening Post.

The country is said to be full of ruins, denoting that it was inhabited at a very early period. Perhaps the above may be the means of affording some clue to the many relics of antiquity which are found in the western states. Appearances are numerous in those regions which justify the conclusion that they have been visited by a people far advanced in the arts of civilized life. Flint says, in his Indian wars of the West, that "on the side of the mountain and houses in the limestone, in great numbers, as though they were the tracks of an army. Some of the tracks show as if the army had slipped in miry clay. All have the appearance of being an actual impression in soft clay, which afterwards hardened to stone, retaining a perfect impression."

A PARAGRAPH FOR THE LADIES.

A writer of high authority has declared neatness and taste not only ornamental to the female character, but he pronounces them virtues. A woman may be industrious and prudent; and she may possess a well cultivated and richly furnished mind, but without neatness and taste she becomes an ob-

ject of disgust, instead of being, as is her privilege, one of admiration. Whatever a misinformed piety may judge, true piety is the nurse of every personal and social virtue. Religion has not unfrequently lost her pure and benign influence, by needlessly arraying herself against those personal accomplishments, which, though not of the first consequence, are the appropriate objects of care and attention. You may discover a neatness and taste in all the habits of a praiseworthy woman, be her condition in life ever so humble; in her thoughts, expressions, and conduct—giving a cast to every thing she is, and every thing she does. Her manners equally removed from affectation of softness, and that interplay which sets it defiance the maxims of ordinary discretion, will be modest, pleasing, dignified; the natural and unstudied expression of cautious delicacy; which is the best guardian of female reputation. Her dress should obviously accord with the same mental cultivation and refinement. And the same neatness and taste should be seen in her family, her residence, her furniture, and that whether it be ample and rich, or scanty and poor. There is a degree of these virtues which ought to pervade a woman's whole sphere, and without which society would degenerate into barbarism. It is a popular, and a sad misconception, that Christianity restricts human enjoyments merely to what is necessary to human subsistence, and excludes hilarity, ornament, and refinement.—*Newark Sentinel.*

USEFUL RULES FOR HOUSE-WIVES.

When you arise in the morning, never be particular about pinning your clothes so very nicely; you can do that at any time.

Never comb your hair, or take off your night cap till after breakfast. It is your business to take time by the foretop and not let him take you so; therefore keep all right in that quarter till 10 o'clock at least.

When you begin the business of your toilet, you may do it before the window or in the front entry; but the most proper place is the kitchen.

Never have any particular place for anything in your house; and then you may rest assured that nothing will ever be out of place; and that is a great comfort in a family.

Never sweep your floor until you know some one is coming in; he will then see how neat you are; and in such cases, even your enemies cannot shake off the dust of their feet against you, though they may the dust of their clothes, with which you have covered them by sweeping.

When you have done sweeping, leave your broom on the floor, it will then be handy; and being always in sight, and in the way, it will be constantly reminding your husband, when he is in the house, what a smart, nice, pains-taking wife he has.

Never follow the barbarous practice of brushing down cobwebs. A man's house is his castle, and so is a spider's; it is a violation of right; and a shameless disrespect to the fine arts.

Keep your parlor and bedroom windows shut as close as possible in dog days; this will keep the hot air out, and you will have excellent fixed air inside.

Never teach your daughters to mend or make any of their own clothes; it is "taking the bread from the mouth of labor;" besides it will make them crooked, and give them sore fingers.

But if they should insist on mending their own garments, they should do it while they are on; this will make them fit better, and girls can't leave their work; if they should attempt it their work would follow them.

If your husband's coat is out at one of the elbows, don't mend it until it is out at the other; then the patches will appear uniform, and show that you are impartial. Never spoil a joke for a relation's sake, nor suppress the truth for any body's sake. Therefore, if you don't like your husband as well as you ought, out with it, and convince him you are not a respecter of persons.

You should not endeavour to keep your temper; let it off as soon and fast as you can; and you will then be calm, and as quiet as a bottle of elder after the cork has been drawn half a day.

If on any particular occasion, you are at a loss what course to pursue in the management of yourself or your family affairs, take down the paper which contains these rules, and read them over and over till you have satisfied your mind, and then go on.

Poor Richard.

From the New York Observer.

LETTER FROM MR. GUTZLAFF.

CANTON, May 21, 1833.

Dear Sir—Highly delighted at the receipt of the medicines which you had the kindness to send me, I offer you my most sincere thanks.

After having made three voyages, and being on the eve of a fourth, I rejoice in the prospect of seeing very soon a free communication with this mighty empire opened. There are at present no obstacles to the promulgation of the blessed Gospel in the maritime provinces. The jealousy of government has by repeated attempts been blunted, and the friendship of the natives has considerably increased. We have had many a severe contest with the crooked and detestable policy of the mandarins, but our relations are now such as to preclude the possibility of any serious collision. Still, however, furious edicts are promulgated against the "daring and deceitful barbarians who like rats approach the coast," yet they harm us as little as the papal bulls.

I anticipate with the most intense joy the final overthrow of the kingdom of Satan in China.—Many a year will still elapse, many a hard struggle will still take place, but I am confident that the Almighty will carry on his great work. Do not consider me a visionary. I have witnessed facts which even exceeded my most sanguine expectations. The desire for becoming acquainted with our religion and science is truly great in the Shekeang and Keang provinces. Many thousands have been found, during this last voyage, their way to all the ports of the empire, and have been scattered thence into the interior. Having come in contact with many Chinese and Manchou grandees, I am more convinced that we have nothing to expect from government, which is utterly devoid of all principle, but, on the other side, we have to expect every thing from the people, who form a glaring contrast with their rulers. Their kindness cannot be exceeded. It is now my intention to establish a hospital at Flangchoo, the capital of Chekeang. I have neither funds nor friends except well-wishers. At the same time it will be necessary to counteract the anti-national feelings of government by the press, and to impart science by the same means. It will not be very easy to gain a permanent footing, but as the Emperor does not disapprove of my conduct, which has been repeatedly reported to him, I hope to succeed by the gracious interposition of Providence. Indeed I leave all to my God and Saviour, who has preserved me until this moment amidst all dangers, and granted so free an entrance to this secluded nation.

Receive my sincerest thanks for the interest you have taken in my behalf, and tell those unknown friends who are ready to aid me, that till my last breath I shall live exclusively for China. Whenever the ice is broken, and free intercourse granted, we will witness the regeneration of the largest nation on the globe.

For all my undertakings I feel my utter helplessness, and remain prostrate before Him, who alone can carry on the work. May the Almighty bless you with his grace from on high.

Believe me to be dear Sir, Your thankful servant,

Signed CHARLES GUTZLAFF.

TORTOISE SHELL.

The following singularly barbarous process of obtaining the tortoise-shell, is abstracted from an Indian newspaper, called the Singapore Chronicle: This highly prized aquatic production, when caught by the Eastern islanders, is suspended over a fire kindled immediately after its capture, until such time as the effect of the heat loosens the shell to such a degree that it can be removed with the greatest ease. The animal, now stripped and defenceless, is set at liberty to re-enter its native element. If caught the ensuing season, or at any subsequent period, it is asserted that the unhappy animal is subjected to a second ordeal of fire, rewarding its captors this time, however, with a very thin shell. This, if true, shows more policy and skill than tenderness in the method thus adopted by the islanders; it is a questionless proof, too, of tenacity of life in the animal, and must therefore be accounted a very singular fact in natural history.

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Hartford, Nov. 25, 1833.

REMOVAL.

SYLVESTER WILEY

HAS removed three doors north of his old stand, and has taken a store under the Free Church, where he offers for sale a large assortment of

Boots & Shoes,

of all kinds, among which are a superior lot of Lined and Bound India Rubbers, a new article.
Also—a lot of Boys' Cowhide Boots and Shoes.

Hartford, Nov. 22, 1833.

Valuable Real Estate FOR SALE.

BY order of the Hon. Court of Probate for the District of Hartford, is now offered for sale, that valuable property situated in Temple Street, in this city, a few rods northwest of the Market, belonging to the heirs of the late Abigail Robins, consisting of two Dwelling houses and basement Stores. The property is now productive, and from its situation so near the Market, and in a central part of the city, while it furnishes a convenient and pleasant residence, it cannot fail of considerable increase in value.

Terms of payment will be made easy. For further particulars apply to the subscriber, on the premises.

GURDON ROBINS, Guardian.

Hartford, Nov. 26, 1833.

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INCORPORATED for the purpose of Insuring against LOSS and DAMAGE by FIRE only, with a capital of 200,000 DOLLARS, secured and vested in the best possible manner—offer to take risks on terms as favorable as other offices.

The business of the Company is principally confined to risks in the country, and therefore so detached, that its capital is not exposed to great losses by sweeping fires.

The office of the company is kept at the east door of Treat's Exchange Coffee House, State street, where a constant attendance is given for the accommodation of the public.

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Hartford, June 31.

JUST PUBLISHED, AND FOR SALE BY

F. J. HUNTINGTON

THE NEW ENGLAND FARMER'S ALMANAC, for

1834,

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